

ZION'S HERALD

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The social meeting is often badly managed; and frequently spoiled by a few. One or the other of these occurs, when, 1. The pastor or conductor of the meeting opens it with lengthy and formal remarks, reading, or prayer. Such an opening is the key-note for the whole meeting, as to length and formality. But when the opening is brief, pointed, and spirited, generally the following exercises will be. The pastor should feel and show that little or none of the time of the prayer-meeting belongs to him. 2. The meeting is spoiled when parties pray and speak too long. What is too long? That depends on how many present ought to take part. If there are but six who should be active in that hour, each can properly, in singing, prayer, and speaking, take his ten minutes. But if there are sixty, or a minute only belongs to each. Do the class-leaders, local preachers, and all the ready talkers, with the sweet and mighty singers, remember this? 3. The prayer-meeting is ruined when the old and active members, who have been accustomed to use nearly all the time, fall back, wait, and say, "we will give place to others," after they have taught "others" to depend on them for everything. Rather, these should lead right off at first (unless others are ready), in short exercises, clearing the way for the "others;" and when the converts, females, and weaker ones will use the time, then no stronger and prominent brother or sister should occupy one moment. The activity, growth, and success of the Church as a whole, and especially its weak members, depend on these conditions.

The Central Christian Advocate has a considerate editorial upon the expediency of our missionary operations in Italy. At the Preachers' Meeting, last week, Father Gavazzi, as he has in other places, and before ministers of other denominations, advocated the placing of missionary funds for Italy in the hands of the Free Italian Church, now springing into somewhat vigorous life from the ashes of papacy, rather than to attempt to establish other churches. He thought the latter course would confuse the Italian mind at this hour, and hinder the progress of a spiritual reformation. Father Gavazzi and Prof. Newhall gave a very different view of the progress of the Wesleyan mission in Rome from that we have received from English sources. No speech at the late missionary anniversary in London awakened so much enthusiasm as that of Rev. Mr. Piggott, the Wesleyan minister in Rome. He gave a very interesting and encouraging view of the present condition and prospects of Wesleyanism under the very shadow of the Vatican. Much disappointment has been felt at the apparent little progress made by our Italian movements. American Baptists seem to be working in Rome with great enthusiasm, and with considerable success. Our Church gives money freely, but she demands results. Perhaps her impatience that apparently nothing has been done, and her missionaries hardly heard from, is not surprising. *The Central*, however, says:—

"Would our presence in Italy really embarrass the work of saving souls? Certainly not, if we have such success as we may reasonably expect to follow the faithful preaching of the Gospel. Methodism, in its statements of Bible doctrine and its methods of reaching the people, has a peculiar fitness for this work. Our plans of circuit work, with classes and small societies under one organization and direction, has advantages in a general effort to evangelize a nation that is not possessed by any other Church organization. The fact that our Wesleyan brethren are succeeding is proof that we would surpass, at the same time we aided them. They have but two or three members of their Conference engaged in the work, but depend chiefly on converted Italians. They are not able to occupy one tenth of the places where a missionary would find an opening.

"We have already, as a Church, occupied an important point, and we should not withdraw from the field without good reasons. For years the Methodist Episcopal

Church, under the teachings of the late Dr. Elliott, had prayed and watched for the opportunity of sending a missionary to Rome. A man was selected at the proper time, who was judged to be well qualified for the work, and he has been for a year in one of the chief cities of the nation. Genoa is visited by great numbers of American ships, and is an excellent port for usefulness. But we need to be established in the city of Rome also. The number of Americans who visit Rome each year becomes larger, and will soon exceed that of any other nation. The awakening mind of Italy possesses a deep interest in America, and has great faith in American institutions."

We have fallen upon the era of consecrated service to the Master's cause, as well as of generous giving of money. Great fields for evangelical work, outside of churches, are found in our cities and large towns. City missionary societies are becoming more and more efficient; something besides the dropping of a tract into a doorway is found to be necessary. Chapels are more rapidly built, and the sacraments are administered in them. The call is at the present hour for a trained class of laborers to meet all the new openings in this direction, and the higher demands upon them.

This call has been the occasion of establishing a very interesting institution in New York, known by the name of the House of the Evangelists. It was organized and incorporated a year or two ago, by Rev. S. H. Tyng, jr.; and its second report is just issued. Its object is to train laborers specially for home missionary work. It is not limited to members of the Episcopal Church, but all persons accepting heartily evangelical views of the Gospel can avail themselves of its opportunities. While studying, the students are also employed in practical missionary work, such as domiciliary visiting, calling at hospitals, chapel preaching, and in Sunday-school instruction. An evening college is also connected with the institution, in which Biblical instruction is given, and the critical study of the Scriptures provided for. The latter course is designed for city missionaries already at work, Sabbath-school teachers and all Christian laborers. Leading ministers of the various churches lecture upon pre-arranged topics during the course.

All this is admirable, and the experiment might well be repeated in other cities. The call now is not only for voluntary service, but for well-trained and intelligent laborers; and the field is large, and already white for harvest, for such laborers. The institution is supported by the generous contributions of certain wealthy Christian gentlemen of New York. They must receive much satisfaction from the good results already flowing from their benefactions. Twenty-three students were in the classes last year, and the night college was fully attended.

Dr. James Freeman Clarke being about to retire from the Board of Overseers of Harvard University, his official term expiring, and being at this time chairman of a committee appointed to consider the expediency of the admission of women to the privileges of the University, makes his report. It is understood not to be the judgment of the majority of the Committee, and by an understanding with his colleagues, he presents it to the public in the columns of *The Christian Union*. Dr. Clarke strongly urges the affirmative side of the question, presenting the favorable mutual results to be expected by the coeducation of the sexes, affirming the claims and rights of the excluded sex, answering the familiar objections against the plan, and appending the expressed opinions of well-known educators, and of college presidents where the experiment has been tried for years. He quotes the experience of Oberlin, Ann Arbor, Geneva College, Knox College, the Normal schools, and a dozen other prominent institutions of New York and the Western States, where the coeducation of the sexes has been successfully attempted, and the whole list of objections proved unfounded. The report is an able one,

and should be published in a pamphlet form for general circulation.

The Jewish Messenger, the able organ of Judaism in New York City, has an earnest appeal for its leader, in its issue for September 13, for a higher and nobler religious faith and practice than is now prevalent among their people. *The Messenger* affirms that religion has too much degenerated among them into forms and ceremonies and traditions; that it is exhausted in the letter, and fails to apprehend the spirit; that it is a matter of convenience without personal sacrifice or enthusiasm. This, the editor says is their true work:—

"To realize a heaven on earth, is the work of the higher Judaism, which is coextensive with goodness wherever found. To revive the days when men walked with God, is its constant aim, as is the aim of goodness everywhere. To feed the hungry and the oppressed, to comfort the weary and the mourner, to learn the gentle lessons of self-sacrifice, and have charity for every human soul, to place intellect below faith, and reverence above knowledge, this is the mission of the higher Judaism, and we should be the missionaries. Can we realize the picture?"

Would that they could look upon Him whom they have pierced, and in broken-hearted penitence, trust in His death at the hand of their fathers, that they might be raised to this "newness of life," and be constrained by love to follow Him "who went about doing good!"

An Association of Catholics, called the Catholic Union, celebrated throughout the world, with melancholy ceremonies, the entrance of Rome by the soldiers of Emanuel, on Friday last. A solemn requiem for the soldiers of the Pope who fell in the short struggle, and a public meeting presided over by Cardinal Cullen to protest against the occupation of Rome, was announced for Dublin, Ireland. In New York, Father Burke, the eloquent Irish priest, was to show in an oration what the "Pope did for Rome," while a grand "requiem" was to be held at St. Ann's. This we learn from that most readable and vigorous of Catholic papers, *The Catholic Review*. The rest of the world, and particularly of Italy, have very different convictions and emotions about the loss of temporal power on the part of the Pope, the emancipation of Italy, and the prospect of that reinvigorated kingdom since the memorable era which some Catholics celebrate with such melancholy pageants.

The last *College Courant* announces a prospective change in its editorial department, and enlarged plans for the improvement of the paper. It has long ceased to be simply an undergraduate's sheet, and devoted to the local interests of Yale College. It is far the best paper devoted to the subject of education generally, and to University training in all its phases. The new measures proposed will tend to make it a necessary aid to all personally interested in the work of academic training. We can heartily commend it to our readers. Its leading publisher is an active member of one of our churches in New Haven.

The new edition of the *Discipline*, embodying the changes and additions made at the last General Conference, carefully revised and admirably edited by Bishop Harris, is now ready, at least in the smaller form, for delivery. It makes a fine appearance. It has been arranged for ready reference, the different chapters carefully codified, and the unnecessary questions omitted. It is a monument of the painstaking care of its editor. Every Methodist should buy a copy, and read it!

The call for a State Methodist Convention in New Hampshire did not reach us sufficiently early for this paper, but will appear in our next.

Original and Selected Papers.

THE PRODIGAL.

We've read the grand old parabolic story
Of one who basely left his father's home,
With all his wealth of love and princely glory,
In a far land of strange delights to roam.

Who, trampling on affections pure and holy,
Wanted in guilty riot night and morn;
Wasting his father's wealth in reckless folly,
Till famine met him, weary and forlorn.

When want and deep despair was darkening round him,
All sunk in wretchedness and anguish sore,
'Twas then the angel of repentance found him,
And led him weeping to his home once more.

Then all the air rang joy o'er his restoring,
Greeting the outcast vile with feast and song;
That kindly father o'er his suppliant pouring
Forgiveness like a river, full and strong.

How oft the heart has felt the hidden meaning
Of that symbolic tale, so sweetly told,
Immortal hope from out the pathos gleaming,
Such depths of grace those wondrous words unfold.

O, child of hope! thou wast that guilty rover;
Base prodigal, for thou hadst didst roam
After forbidden joys, the wide earth over,
Till heavenly pity found and led thee home.

Low in the sordid dust the angel found thee,
Heart-bare, heart-hungry, fumbling for bread,
Feeling on husks; he loosed the chain that bound thee,
Then led thee where thy Father's board was spread.

Far off He saw thee, and with tender yearning
Met thee, His child, the lost, yet found again;
Then rang the heavens with joy o'er thy returning,
Rejoicing angels sang the welcome strain.

H. A. B.

THE DOCTRINAL PHASES OF UNIVERSALISM.

BY REV. D. DORCHESTER.

The July number of *The Universalist Quarterly* contains a paper by Rev. G. W. Whitney, reviewing an article on the above topic from my pen, in *The Methodist Quarterly* for July, 1871. Passing by some minor points of criticism, there are two items which more especially demand our attention. The first is, that the Universalism of to-day is not so radically different from that taught by its founder, Rev. John Murray, as I have made it to appear. The second is a retort—namely, that the Methodism of to-day has essentially departed from the inculcations of Rev. John Wesley, in connection with which we find the remarkable assertion that Mr. Wesley was a Universalist.

Taking up the first point, let us inquire into the views of Mr. Murray. In my article I characterized the second phase of Universalist history as the period of the Unitarian transformation, in the earlier part of which the then rising heresy of Unitarianism, leavened the Universalist body. Mr. Whitney quotes me as saying, "The whole denomination became anti-trinitarian, discarding the doctrines of a personal devil, a substitutional atonement, depravity, the special efficacy of Divine grace, regeneration, etc., as held by Murray." He then says, "This extract implies a grave charge, and one which we believe to be untrue." But, in this same paragraph, Mr. Whitney contradicts himself. He says that I have done injustice to them by representing "the transient and incidental as an essential part of the belief of those days." In reply, we say, that however transient it may have been, it was the avowed object of my article to represent those "Phases" of sentiment then prevailing. He also says that Mr. Ballou and his co-peers believed more in the new birth, faith, and repentance, than we have given them credit for. But the point of my declaration was that Mr. Ballou and his friends, and also more recent Universalists, have not taught those doctrines "as held by Murray," as I distinctly stated. Mr. Murray held to the special efficacy of Divine grace through faith in the sacrificial death of Christ, as an expiation for sin. Did Ballou, and do modern Universalists hold to this view? With Murray, regeneration was one of the gracious benefits of faith in an expiatory atonement for sin. Did Ballou, and do Drs. Miner, Sawyer, Chapin, and Mr. Whitney now teach this view? Murray believed in a personal devil. Do these men, or have any of his followers? Murray and Winchester taught the doctrine of a future general judgment. Do these men? But the principal point in dispute is, Was Rev. John Murray a Restorationist? In my article I showed, I think, conclusively, that Mr. Murray was not a Restorationist, and that at this point he differed very decidedly from Mr. Elhanan Winchester.

I stated that Messrs. Ballou and Whittemore entertained the same view of Mr. Murray, as seen in *The Trumpet* forty years ago. But modern Universalists have been unwilling to admit this, because it shows a very radical departure from the theology of their founder. The

editor of *The Universalist* last winter took exceptions to this point, in his very gentlemanly review of my article, and now the writer in their *Quarterly* has done the same thing. Mr. Whitney says:

"Is Mr. Dorchester quite certain that he is correct in his position? He quotes an extract from *The Trumpet* of July 8, 1837, which is very much to the point. It states that 'Universalists have always allowed that Mr. Murray believed in future misery, but in no such sense as the Restorationists now do.' He also says, 'We have seen that Murray and Winchester both believed in a future general judgment. Murray believed that the wicked would suffer the natural consequences of sin and unbelief in the period between death and the Judgment, and then be saved.' Mr. Dorchester attempts to justify himself in making a distinction between the natural and the penal consequences of transgression; but his explanation is not satisfactory to Universalists, who believe that punishment is more largely the fruit of a man's doings, than anything else. The same reasoning that would prove Mr. Murray to have been a disbeliever in future discipline, would also prove that he did not believe in present retribution; for he never denounced a greater penalty on sin than the natural consequences of transgression. Perceiving this, the reviewer admits that, according to his definition of punishment, 'Mr. Murray did not hold to punishment for sin either in this life or in the next,' a conclusion which exhibits a degree of fanaticism that can hardly be extended."

We have given this extract at this length, because we desire to put this whole question in its proper light. In reply, we have to say, that it is evident to every one who will read the above passage, that, even according to Mr. Whitney, Mr. Murray can be made to appear to be a Restorationist only in a qualified and restrictive sense, by attributing to him a view of the penalty of sin which he did not hold, but which has been developed in the later phases of Universalism, namely, that it is only the natural "fruit of a man's own doings." Mr. Murray held that men would suffer the natural consequences of being in a state of sin and unbelief, between death and the general judgment, such as privation of God's favor, remorse, etc.; but that, in the day of judgment, they would see Christ in such a light that they would bow the knee, accept Him, and be saved. But these natural consequences of sin were no part of the penalty of transgression, in the view of Mr. Murray. He held that the penalty was a direct Divine infliction. Unlike modern Universalists, who are essentially Arian in their views of the Atonement, and hence do not appreciate this point, Mr. Murray held to the strongest kind of substitutional atonement. He contended that Christ bore the whole penalty of the law due to transgressors, and that therefore sinners would bear no part of it, either in this world or in the next; but that they would, however, suffer from the loss or absence of the benefits of the Atonement, so long as they continued in unbelief. He held that no man would ever enter heaven, except by a personal acceptance of Christ's Atonement, as the ground of satisfaction to a broken law, but that all who do not accept Christ in this life, will do it in the day of Judgment.

Now on all these points modern Universalism radically differs from Mr. Murray. Modern Universalists do not hold to any direct infliction of Divine justice as a penalty for sin, but transgressors suffer the natural results of violated law, impaired constitutions, broken limbs, the upbraidings of conscience, etc. They do not recognize any such indignation at sin, on the part of God, as to make it necessary to provide some government or expedient in order that sinners may be pardoned and saved.

And hence the modern Universalist doctrine of salvation through Christ is radically different from that held by Murray. The penalty of sin being only the natural consequences of violated law, is inevitable, and cannot be averted or pardoned. There can be no deliverance from it. Hence they contend that Christ was not a substitute for sinners under a broken law. Nor was the death of Christ, in their view, meritorious, or in any proper sense a sacrifice for sins. According to their theory, men are not saved through any efficacy in Christ's death, in itself considered, but only by contemplating Christ as an example of benevolence. The modern Universalist conception of Christ's atonement is, that it is a moral suasion, having its influence only on men, and sustaining no relations to God's violated law. While modern Universalists have much to say about Christ, yet it is evident that they make but little note of Him as a Saviour.

It was not so with Mr. Murray. He held that Christ's sufferings were strictly substitutional, a satisfaction to Divine justice, in view of a broken law. They were purely penal. He suffered the whole penalty, and hence, as we stated in our article, "Mr. Murray did not hold to punishment for sin either in this life or the

next;" "a conclusion" which Mr. Whitney thinks "exhibits a degree of fanaticism that can scarcely be exceeded." But the theory and the conclusion are both Mr. Murray's, and hence the "fanaticism that can hardly be exceeded" is Mr. Murray's also, for we have faithfully represented him. Mr. Whitney is not the only modern Universalist who has denounced the founder of Universalism as a fanatic; nor is he the first man who has turned against his friends, when attempting to wriggle out of a difficulty.

[To be continued.]

ARE WE ALWAYS "PRONE TO WANDER?"

BY REV. DANIEL STEELE, D. D.

Some good Christian people are alarmed at what they deem the incipient fanaticism of those who testify that through the abiding of the Sanctifier in their hearts, they feel no proneness to sin. We apprehend that a little attention to the meaning of the terms prone and proneness, will remove all cause for alarm. Turning to Webster's Dictionary we find that prone signifies "bending forward, inclined, not erect, headlong, running downward, applied to the mind or affections, usually in an evil sense, as prone to intemperance." Wesleyanism has always taught that the believer may be graciously delivered from that sin which is described in the seventh of Romans, as "another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

There is no difference on this point between the advocates of the theory of gradual sanctification, and those who preach the possibility of an instantaneous deliverance from this proneness to sin. There would be just ground for alarm were any persons in the present state of probation proclaiming that they had attained a condition of grace in which they were no longer liable to sin. There is a very great difference between the possibility of sin, and proneness to it. Adam in Eden came from his Maker's hands with no proclivity toward disobedience, yet there was that possibility of sinning which is implied in free agency. The same is true of the angels in their first or probationary estate. If you ask how a perfectly holy soul may sin, you strike upon the vexed question with which theologians and philosophers have wrestled for ages, the origin of sin. To give a reason for sin is to justify it. Sin is the most unreasonable thing in the universe. Yet it is possible for the holiest soul in probation to perform that unreasonable act. The most that grace can do for us here is to enable us to abstain from sin, "*Posse non peccare*," as the old theologians expressed it. We may approximate, but in this world shall never reach the state of inability to sin, "*Non posse peccare*." In that fixed state of character in which holy souls will exist after death, when all the motives are so manifestly preponderating toward virtue that sin is a glaring act of suicide, from which the recoil is as immediate as that of a sane man from precipitating himself down a precipice, practical inability to sin is attained. We have used the word practical to indicate the certainty of the continued obedience of souls after probation, confirmed in holiness, and yet as free agents, theoretically free to fall. There is another Latin formula which the fathers used to express the awful state of character toward which impenitent sinners are all hastening, lurid foregleam of which we see in the present life. "*Non posse non peccare*," inability not to sin. May not this self-induced and culpable inability to obey the law of God be the ground of the final sentence to everlasting punishment?

An exhaustive discussion of the relation of a completely sanctified soul to the possibility of sinning, involves the theory of temptation. Some teach that sin enters the soul when the sensibilities are stirred by the cognition of the forbidden object by the intellect. We are not of that class. The activity of the emotional nature in the presence of its proper objects is just as inevitable as that of the perceptive faculties. An apple presented to the gaze of a hungry child necessarily awakens not only a perception, but a desire. This desire is as innocent as the impression on the retina, and the cognition on the mind. Sin comes in when the will indulges the desire, or even fosters it against the remonstrance of conscience. Yet this state of excited sensibility in the presence of a forbidden object is full of peril, for here is where sin is conceived. "Lurketh when it is conceived bringeth forth sin." Into this region the Sanctifier enters, and does His work of exterminating the incentive to sin by allaying the aroused emotions, or rather by preventing the improper excitement of the sensibilities, and by reinforcing the will, and inclining it to obey the mandates of the moral sense, the eye of which is now purged from the film of sin. The abiding Comforter is, therefore, the keeping power within the soul. The vigilance enjoined by our Saviour is obligatory upon the entirely sanctified, and consists in that habit

of faith which holds the soul in communion with God, and links it to that spiritual force which gives it constant victory, "being kept by the power of God through faith unto salvation." Hence we indirectly, yet most effectually watch against all sin, while we maintain that believing attitude of soul which retains the Holy Spirit in the fullness of His purifying and keeping power. A rupture in the continuity of this life of faith, is the breach through which the forces of Satan enter and recapture the city of Man-soul. He has already passed over the boundary between Christian discretion and fanaticism who imagines that St. Paul did not write for him, "Let him that thinketh he standeth take heed lest he fall," and that our Saviour did not have in view the highest state of grace attainable under the Gospel when He said, "What I say unto you, I say unto all, watch."

"Hang on His arm alone,
With self-distrusting care,
And deeply in the Spirit groan
The never-ceasing prayer."

We cannot commend the scruples of those who say that they have reached a religious experience in which they cannot join with the congregation in the use of every hymn in our excellent collection. I can blend my voice with that of every worshipping assembly in singing hymns expressive of every phase of experience. I can sing the language of the penitent, because, though conscious of forgiveness, I wish to remember with gratitude the miry pit from which my feet have been taken. I would not for my closet devotions select,—

"What peaceful hours I once enjoyed,
How sweet their memory still!
But they have left an aching void
The world can never fill."

Yet in view of the backslidden state of some of my fellow-worshippers, I sing these words, thanking God for deliverance from this "aching void." On the same ground, while conscious that all the currents of my soul have been graciously made to flow heavenward, I may properly sing, "Prone to wander." In public no one worships for himself alone, but for the benefit of all the congregation.

THE OTHER SIDE.

It may seem somewhat out of place for one who has been a beneficiary of the New England Educational Society to reply to an article in your issue of September 12, headed "The New England Educational Society;" but we cannot refrain from attempting to remove a few erroneous impressions which that article must evidently make upon those who are unacquainted with the workings of that Society.

The writer, to whom allusion is made, says, "I am opposed to holding out a standing, a perpetual and practically unqualified offer of help to all properly recommended candidates for the Gospel ministry," and then proceeds to give his reason for his opposition.

As a matter of fact, the Society does not, neither has it ever given an "unqualified offer of help to all properly recommended candidates for the ministry," but only to such "as give evidence of being cases of special need;" the very class to which our unknown correspondent would give it. Its funds are administered strictly as a charitable gift, and the managers of it endeavor to make this fact as prominent as possible to the recipient.

Having ourselves passed the examination, we know whereof we affirm. The candidate must first be examined by the Quarterly Conference of which he is a member, or of the Church to which he belongs, as to his gifts, grace, and usefulness, and also as to his pecuniary circumstances, before he can be recommended. We have known poor but worthy students not to apply, for fear of not passing a satisfactory examination. Again, if the applicant is successful, he has but twenty-five dollars per quarter at the most. Surely this is not a very heavy "premium on idleness," especially when the majority of all applicants have to earn enough in ten or twelve weeks to support themselves all the rest of the year. We certainly agree with "R. H. H.," that if this is sufficient inducement to enter the ministry, they had better never stand in the sacred desk. But in no sense is it intended as an inducement to enter the ministry, but rather, a slight incentive to better prepare themselves for their great life-work.

We know a young man who managed to get through college by teaching school in the winter, working at shoes, and canvassing in the summer, and borrowing what was necessary to make up the deficit. His scholarship was necessarily below some of those who could give their whole time to their studies, but after his conversion to Christ he did the best he could.

He was, after graduation, advised by his College professor and by one of the professors in the Theological

School with whom he was acquainted, to enter that institution. He desired to do so, in fact felt it to be his duty, if he could see his way through financially. Just then the New England Educational Society came to his aid, and he has by writing and preaching been enabled for two years to meet his expenses; and, Providence permitting, expects soon to graduate and make direct and practical use of the knowledge he has gained, for the salvation of souls, and for the upbuilding of Christ's kingdom.

He has been at the expense of much time, money, and hard labor; but he does not now, and never expects to regret it; and more, if ever he is able, he will gladly refund, with interest, what money the New England Society gave; not a great sum indeed, but without it he could not have taken a theological course of studies. We need but to add, that we know several such cases, to show that the "arrangement" does not serve as a "premium on idleness," but rather directly the opposite, being an incentive to a thorough preparation for the work of the Gospel ministry.

Was not our article already too long, we think we could show why there is more need of what "R. H. H." styles charitable societies, to help young men into the ministry, than into any other profession. So if this finds its way into print, you may hear from us again.

D. E. W.

IN MY SOUL I PRAY TO THEE.

BY CHARLES W. BUTLER.

In my soul I pray to Thee!
With Thyself alone to hear,
Inward altars raise to Thee
In devotion's calmest fear.
For the whispers of the heart
Are the deepest, truest prayers;
In Thy stillness, Lord, impart
Benedictions on my cares.

In my soul I pray to Thee!
There no outward foe intrudes,
Then my spirit dares to be
Open in its solitudes;
There no stealthy step draws near,
Listening at my spirit's door,
There no shapes of graceless fear
Stay to haunt me evermore.

In my soul I pray to Thee!
Make my invocations pure;
New-born life a gift from Thee,
New-born hope, by faith secure;
In the silence, O Lord,
Let me feel Thy saving power;
Let Thy simple, whispered word
Glorify each fleeting hour.

In my soul I pray to Thee!
Henceforth shall no curious eye
Watch me as I come to Thee
With my heart's all-trustful cry;
I would see thine angel host
With the eye of Faith alone;
Father, Son, and Holy Ghost,
Cover me before the throne.

In confirmation of the earnest appeal of our correspondent in behalf of the Woman's Mission last week, we add the following interesting testimony from Rev. W. E. Clark, Professor in the Japanese State College at Shidenooka. It is taken from a letter published in the last *Evangelist* :—

"But to return to the little girls. They are doing well, and are happy, and I hope they will get along nicely at the 'Home.' If the 'society' of Woman's Union Missions for Lands Foreign would only build promptly a house and home in Yokohama, and thus give some substantial basis and some definite encouragement to Mrs. Pruyn and her devoted labors there, it would be improving a rare opportunity of exerting a powerful and far-reaching influence for good, and of elevating to a marked degree the standard of woman's physical and moral condition in this vicinity. I think, myself, that the first idea which this 'Home' had in view should be abandoned, and instead of providing for half-caste children (which are very hard to be reached), it should be the higher object of the 'society' to establish a first-class Christian school, to which the official ranks of Japs in Yedo and elsewhere will be glad to send their daughters. Schools for girls are greatly needed here, and the Japanese themselves are now beginning to take the lead in the matter; and the fact is that education—and that too in the English language—is going to be the great lever by which this nation is to be raised up into civilization and Christianity. The education of woman will be a great and noble step ahead for Japan (and the women are frequently as desirous to learn as the men), for as long as mothers here continue to take their little ones before the idols in the temples—as I have seen them do many times, and teach them to bow down before them with their little faces to the ground, there is not much hope of having the children brought up in the way they should go. There is an opportunity here for Christian woman's work, such as has not often had its parallel; and that very work (which will tend to Christianize the country quicker than anything else,) will be heartily supported and sustained by this 'heathen' government."

"THE ANGELS SINGING."

BY J. D. BURNS, M. D.

I heard the angels singing
As they went up through the sky,
A sweet infant's spirit bringing
To its Father's house on high:
"Happy thou, so soon ascended,
With thy shining raiment on!
Happy thou, whose race is ended
With a crown so quickly won."
"Hushed is now thy lamentation,
And the first words to thee given
Will be words of adoration
In the blessed speech of heaven;
For the blood thou mightst have slighted,
Hath now made thee pure within,
And the evil seed is blighted
That had ripened into sin."
"We will lead thee by a river,
Where the flowers are blooming fair;
We will sing to thee forever,
For no night may darken there,
Thou shalt walk in robes of glory;
Thou shalt wear a golden crown;
Thou shalt sing redemption's story,
With the saints around the throne."
"Thou shalt see that better country,
Where a tear-drop never fell,—
Where a foe made never entry,
And a friend ne'er said farewell;
Where, upon the radiant fuses
That will shine on thee alway,
Thou shalt never see the traces
Of estrangement or decay."
"There we hear, a lily-blossom,
To a sunnier clime above;
There to lay thee in a bosom
Warm with more than mother's love.
Happy thou, so timely gathered
From a region cold and bare,
To bloom on a flower unwith'rd,
Through an endless summer there!"

THE GREAT MISSION OF WOMAN.

Great indeed is the task assigned to woman! Who can elevate its dignity? Not to make laws, not to lead armies, not to govern empires; but to form those by whom laws are made, armies led, and empires governed; to guard against the lightest taint of bodily infirmity the frail, yet spotless creature, whose moral, no less than physical being, must be derived from her; to inspire those principles, to inculcate those doctrines, to animate those sentiments which generations yet unborn, and nations yet uncivilized will learn to bless; to soften firmness into mercy, and chasten honor into refinement; to exalt generosity into virtue by a soothing care to allay the anguish of the mind; by her tenderness to disarm passion; by her purity to triumph over sense; to cheer the scholar sinking under his toil; to console the statesman for the ingratitude of a mistaken people; to be compensation for friends that are perfidious—for happiness that has passed away. Such is her vocation. The couch of the tortured sufferer, the prison of the deserted friend, the cross of the rejected Saviour—these are theatres on which her greatest triumphs have been achieved. Such is her destiny; to visit the forsaken, to attend the neglected when monarchs abandon, when counselors betray, when injustice persecutes, when brethren and disciples flee, to remain unshaken and unchanged, and to exhibit in this lower world a type of that love, constant, pure, and ineffable, which in another we are taught to believe the test of virtue. — *Blackwood's Magazine*.

THE FORCE OF WRITTEN WORDS.—Who shall tell what may be the effect of writing? If it happens to have been cut in stone, though it lie face downmost for ages on a forsaken beach, or "rest quietly under the drums and trappings of many conquests," it may end by letting us into the secret of usurpations and other scandals gossiped about long empires ago—this world being apparently a huge whispering-gallery. Such conditions are often minutely represented in our petty lifetimes. As the stone which has been kicked by generation of clowns may come by curious little links of effect under the eyes of a scholar, through whose labors it may at last fix the date of invasions and unlock religions, so a bit of ink and paper which has long been an innocent wrapping or stop-gap, may at last be laid open under the one pair of eyes which have knowledge enough to turn it into the opening of a catastrophe. To Uriel watching the progress of planetary history from the Sun, the result would be just as much of a coincidence as the other. — "Middemarch," by George Eliot.

A REDEEMED SINNER.—I had rather, as a forgiven child, with all the prospects of the future opened up unto me, wear the crown purchased by the redeeming love of Christ, than that which is worn by the unfaithful angels, because the blessings of a Divine atonement, through a Divine incarnation secured to the soul in harmony with the conditions of the Gospel, reveals the character of God in a way impossible to be made known to those who had complied with all that the law demands; and this places the sinner, penitent and forgiven, upon a platform of experience and personal relationship to God, of a nature so peculiar and so extraordinary as to throw all other stars, glittering never so brightly in the heavenly firmament, into comparative obscurity, contrasted with the exceptional brilliancy of that state which involves the strange anomaly of justice and mercy together, the law sustained and the sinner saved. — *Rev. Phillips Brooks*.

My heaven is to please God and glorify Him; to give all to Him; to be wholly devoted to His glory; that is the heaven I long for; that is my religion, and that is my happiness. — *Brainerd*.

The Family.

GRANDMOTHER.

BY ELEANOR S. DEANE.

O, grandmother, dear grandmother;
What name so sweet can be,
As this of dear, dear grandmother?
Who half so loved as she?

Whether she on the sofa sits,
Or in the rocking-chair,
The older children gather round,
The little ones are there.

She takes the baby on her knee,
And Freddy loves to come
And search within her pocket deep,
For cake or sugar-plum.

They show her all their pictures,
All their new books and toys;
For grandmother likes everything
That pleases girls and boys.

She helps young kitty in her work,
And Maggie in her plays,
And entertains them all with tales
About the old-time ways.

And long ago it seems to them,
That wondrous olden time,
Of which the dear grandmother tells
In curious, olden rhyme.

No face seems pleasanter than hers;
They love no voice so well;
No other stories seem so nice
As those which she can tell.

God bless the dear, dear grandmother,
Who loves the children so;
And may the pathway pleasant be,
Wherever she may go.

A FOOLISH ROBIN—A FABLE.

BY REV. Z. A. MUDGE.

There was, once on a time, a pet cat who was very knowing about many things. But she could not understand that killing birds is any more wicked than killing mice. So it happened one day that when she saw some young robins twittering about on a large elm-tree, she crept slyly into the grass, and watched them. Soon the anxious mother-bird saw her and gave the note of alarm to all her children. They had just left the nest, and knew but little about the world in general, and nothing about cats.

Affairs in the family went on very well for several days, the young robins receiving their food on the limbs from their parents, and obeying their commands to keep close at home. But in a little time they grew larger, and very much wiser in their own estimation. They looked down upon the ground, and out into the fields, and said, "Why can't we fly down and pick up our own living?" It was in vain that their mother declared in words as serious and earnest as a bird ever uttered, that they were neither strong enough nor wise enough to keep out of danger. "Besides," she added, "you see that cat lying down in the grass? She will eat a bird as quickly as you can snap up a worm!"

The young folks talked these things over in their parents' absence. They hopped down to the lower limbs, and looked at puss, and puss looked at them, and gave one of her flattering winks, which they understood to mean, "You are the sweetest young birds I ever saw!"

"It isn't likely she will hurt us," said little Hop, as he looked longingly down upon the delicious feast of worms and bugs. "Besides, I can fly out of her way if she comes to touch me. He then darted to the ground, saying, as he went, "I'll be back in a minute, and mother won't know I've been off." He picked up worm after worm, added a bug now and then by way of variety. Puss gave one of her long, composed winks. She never looked more innocent. She was sure of a lunch on one robin, and she felt confident of two or more; so she waited.

"Hop shan't have all the good things!" said Chirp, so down she flew, and snatched at a worm which hung from his brother's bill. Instantly, with one bound, puss was at them. She seized Hop with her sharp teeth, and put her cruel paw on Chirp. They had only time enough to cry, "O mother!" and they were all dead.

MORAL.—Children should go out into the world only when and where their parents permit.

A TEACHER'S GLEANINGS.

A plant, wilted, and seemingly lifeless, was brought me the other morning. "I wanted to bring you something, and this is all I have. I guess it will live if you take care of it every day," were the hopeful words of the little giver. And so the drooping plant has its place in my school-room among the many beautiful

flowers, and every day my little friend watches carefully to live and see it grow beautiful as the others. I have a few wilted human plants that my Father has given me, with other choice ones, to care for as my summer's work. Their sad, appealing faces tell me they are all unused to warm sunshine, all unwatered by tearful prayer and sympathy, and I long for the child-faith to believe that the watchful care of a short summer may change them into blooming, fragrant flowers. "Jewels for His diadem." I may never find them, for I cannot reach down so deep. Nor does He choose to show me the mines where they are hidden; but another, stronger for patient work than I shall find them, and make them beautiful for Him, "stars in the crown of rejoicing." A humbler crown that never will glitter must be mine, for I cannot reach so high. I can only look up, and wish, if it were God's will, I might soar higher, to a work nearer heaven and His throne. But He bids me stay where I am, doing the work I am able to do. His care points to wayside flowers, to neglected beauty, and says, "Weave these into a crown, and they shall be accepted as a worthy offering. Then I will take care to keep these wilted flowers so near me, that all the overflowings of love from my heart shall water theirs. In the garden of the Lord there are no wilted flowers, but they are over blooming. How blessed the privilege of watching their growth and beauty here! Neglect so chills, a careless touch so blights these fragile flowers, we tremble lest they die ere they are fitted to be transplanted to heaven.

A. C. S.

It was a touching incident which fell under the notice of a Christian lady lately, at a railway station. She saw a husband bear his invalid wife in his arms from the car. As thus clasping his neck she was borne to a carriage, she remarked to a friend who stood near, in tones of unexpected cheerfulness, "You see I come as I went." Weak and helpless she had returned; but alike in going and coming, she had rested in the strong arms of him who loved her. And is not this the daily experience of every saint? How feeble in himself, yet how upborne in Christ. "Without me ye can do nothing," says the voice of Jesus. "I can do all things through Christ, who strengtheneth," exclaims the apostle. "When I am weak, then I am strong."—*Ref. Church Monthly.*

The greatest truths are the simplest, and so are the greatest men.

How idle it is to call certain things God-sends! as if there were anything else in the world.

Dr. Caswell, formerly President of Brown University, recently administered the Lord's Supper in an open communion Baptist Church. Whereupon *The Central Baptist* declares that he has done "a very illogical, in fact, a very foolish thing."

The library of the late Rev. Dr. Ide, of Springfield, will probably be bought and presented to the city library of that place. The library is by all odds the finest private collection of books in the city, if not in Western Massachusetts, and was selected by Dr. Ide with great care, at an expense of \$7,000.

The Rev. W. M. Punshon, M. A., the President of the Wesleyan Conference of Canada, had a rather alarming adventure during his recent visit to the province of Manitoba. In company with several ministerial and lay friends, he embarked at Farnia on board the steamer Manitoba, for Duluth. When crossing Lake Superior, in a dense fog, the vessel struck upon a rock a short distance from Michipocotan Island. Soon there was fifty or sixty feet of water in the stern of the ship, but the bow was right ashore—the spot where the vessel had run aground being fortunately where there was a fissure in the rock. This, doubtless, saved the vessel from going to pieces. After spending two days on the island, the passengers and goods were taken on board by the ship Cumberland, the Manitoba being taken into shallow water, where she speedily sank. Mr. Punshon spent one day at Duluth, and then proceeded on his journey.

The Chicago Interior says:—

"The final resolution of Dr. E. O. Haven to resign the Presidency of the Northwestern University, at Evanston, in order to accept the position of executive officer of the Board of Education, in the Methodist denomination, is received with regret by others than those most immediately interested in the change. We must conclude that, in the opinion of those best qualified to judge, including himself, a wider theatre of usefulness opens for him in his new position than that which he leaves. But he will be none the less missed on that account by the large circle—without scarcely less than that within his own denomination—to whom his residence among us has endeared him. Dr. Haven is a man of the most generous and catholic sympathies, the property of no one sect or church, esteemed alike by all for his noble qualities of mind and heart, and whose place in the University and the community it will be difficult to fill."

ADDRESS TO YOUNG MINISTERS.

[Delivered in Bromfield Street Church, Boston, Sept. 11, 1872, at the quarter-centennial anniversary of Boston Theological Seminary.]

BY REV. I. G. BIDEWELL.

In climbing mountain-sides it often happens that one more spry, or advanced than the others of a party, takes his stand upon some cliff or crest above, and shouts back encouraging words to his toiling companions below, telling them of the paths he took, of the difficulties he met with, and of the success which he has gained. Thus I stand to-day, to speak words of encouragement and counsel to those, who, like myself, are climbers up the mountain-side of ministerial life. I have the start of you, my young brethren, by a few years, and must be allowed to lapse into a kind of semi-patriarchal mood, in what I have to say. I am not an orator! I have no oration to pronounce upon this occasion! In fact, my private opinion is that the world has had about enough of orators and orations as a class; good teachers and good preachers, are far more needed for the rest of time. I am not here to make gestures, and explode vowels by rule. I step in to fill a vacant place in your programme, and if possible, to say a few sensible words which shall be like apples of gold in pictures of silver. It would have been a pleasure to me, and it might have been more in keeping with the proprieties of the hour, if some careful discussion of some present phase of evangelical truth had been attempted, but circumstances have turned my thoughts into a more familiar and conversational address.

Young gentlemen of the Graduating Class, and Young gentlemen of the Theological School, I give you a hearty welcome to the ministerial profession and life. You are needed, greatly needed in society and in the Church. Society welcomes you to your high and holy calling. The Church welcomes you to her places of honorable work and usefulness! The Church is half impatient of your tarrying for an hour from the exercise of your ministerial functions, so pressing are the calls from every quarter to fill her various and rapidly multiplying posts of duty. You have this pleasing and stimulating conviction and consciousness, then, as you step across the threshold of the Theological Seminary, whether going out or coming in, that honorable positions are eagerly waiting for you.

Within twenty-four hours of his graduating speech, every respectably endowed student that the Boston Theological School can offer to the Church may have a place good enough for an archangel, and with which an archangel would be perfectly satisfied. This cannot be said of any other profession.

I repudiate, and abominate religiously, the habit of ministerial whining and professional self-disparagement, which has been too much indulged in days gone by. If a man has good natural abilities which fit him for the ministry, and if these abilities have been trained by a thorough and appropriate education, and if the man is willing to study and work as hard as he can without injuring his health as long as he lives; and if in addition, he is truly and devoutly consecrated to God, his reputation and social standing, and comfortable living are made the moment that he enters the ministry. There is no place under heaven that offers to a man who is qualified to fill it, a more honorable, comfortable, happy and useful life than the pastorate in the Methodist Episcopal Church in the United States of America.

The man who multiplies words and wallings over the sacrifices which he is making in giving himself to the ministry is a pitiful supernumerary in every biting sense of the term, and he had better get out of the ministry before he gets in.

This is the view which I take of the Gospel ministry as a life-vocation, and I feel it to be a pleasant duty to congratulate those who are looking forward to it upon the happy Providence which has marked them for this honorable position in society. It should be cause for tender, unspeakable, and everlasting gratitude to God that He has dignified, and half deified your names and destinies by thus linking them with the name and exaltation of the Lord Jesus Christ. St. Paul appreciated the honor and blessedness of the ministerial calling. To Timothy he wrote: "I thank Christ Jesus, our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry, who was before a blasphemer and a persecutor, and injurious." Philip Doddridge said:—

"Tis not a cause of small import,
The pastor's care demands;
But what might fill an angel's heart,
It filled a Saviour's hands."

I desire also to congratulate you, my young brethren, upon the auspiciousness of the date of your entrance upon your work, and upon the bright omens that cluster about you in this particular hour of time.

You set your hands to no uncertain enterprise; you identify yourselves with no worn-out and failing cause; are not asked or obliged to walk through wildernesses of doubt, finding your paths by the torches of experiment and speculations and guessing. The centuries have been working for us, and their results constellated in the sky of religious thought and science, shine down upon us and our times with the steady light of stars and suns that never set, or know eclipse. We live, and walk, and work in the noontide blaze of highest moral and spiritual illumination. The dark ages of the Church are ended, and the sunrise of the Gospel day has broken over the Church and the world!

Julian, and Celsus, and Porphyry, and Voltaire, and Gibbon, and Paine, and Parker have lived, spoken their sharpest, strongest words against the Lord Christ, and have died and turned into dust! These men, in their times were the demi-gods of doubt. But they live only in history. They died like other men, and as antagonists of Christ. To-day they are practically forgotten. Christ lives more grandly and sweetly amongst men to-day than ever before. But the infidel dagons of earth, and the anti-Christ of hell have been consumed by the brightness of His coming, and there is not as much left of the tallest antagonists of Christianity to-day, as there was of the old Philistine idol Dagon before the glory of the Shechinah. Under our feet are the skulls and palms and stumps of earth's boldest infidelities, and we are grinding them into infamous dust. It is not possible to think of men in the future who shall be more brilliant, witty, learned, bold, persistent, spiteful, cunning, blasphemous than these great men that I have named, with their collaborators. They could not overthrow Christianity. If they could not, there is no danger of the men of these times, or of the men who shall be born in later times. This thing, then, I hold to be finally settled, Christianity has already met and vanquished its strongest personal antagonists. The day of deadly personal antagonisms in the conflicts of Christianity is over.

And it is matter for joyful congratulation that now and hereafter we are to fight principles, and theories, and systems, rather than individual men. It is a waste of ammunition and of moral power to fight individuals. Christianity holds the key of the field. She calls not for guerillas, but for trained soldiers, and we are not to scout or skirmish upon our own hook, but to charge in close ranks along the whole line, till the last fort of sin is taken, and the crimson flag of Immanuel waves unchallenged over the world. It is matter for congratulation, also, that Christianity as a system of philosophy, and as a social institution, a social corporation, has been thoroughly and sufficiently tested, so that those now entering its service as ministers, are relieved from all doubts and fears as to its ability to do what it promises to do for men.

As to its ability to stand the wear and tear of time, if Christianity was not just what it professes to be, it would have been hissed out of existence a thousand years ago as an imposition upon human nature. If Christianity cannot do for the sinful conscience just what we profess and claim, men would have lost faith in it, and humanity would have sickened of it, and sent it to the vomit centuries ago. If Christianity as a philosophical and social system and institution was the defective, unphilosophical, and unsatisfactory thing that our modern Free Religionists clamorously assert, it would have crumbled to pieces, and been forgotten long ago. But it has stood the tests of 1800 years, and to-day it stands in the centre of the world with the dew of youth upon its brow, and in every limb and pulse the kindling, swelling, strengthening life of God.

I love to think how Christianity has been tested in the past. There is no line of thought or argument more forceful or convincing as to the truth of Christianity. She has stood the test of individual antagonism. From Herod, down to the puniest pigmy of Free Religion, they have fumed, and sneered, and spit upon, and prophesied against, and blasphemed, but Christianity has marched steadily on.

She has stood the tests of political and national antagonisms. Political influence and national authority have been arrayed against her. The mightiest kings and empires have tried by sword, and stake, and dungeon, by exile, and disfranchisement and death to destroy the Church, but she has waded through the deep waters of persecution, and grown strong under each trial. It is impossible to think of any new political test, or trial. Having endured the past, the Church is proof against any influence or power which human governments can bring to bear against her.

She has stood the tests of scientific and speculative skepticism. From the Gnostics of apostolic times down to the latest grimace of materialism, a long line of men have been trying to prove that Christianity is

opposed to science and philosophy; but in each instance this effort has failed. It is difficult to imagine what new assault is possible from the skeptical science and philosophy of this, or any succeeding age. It is safe to say that if science or philosophy were ever going to overturn Christianity, it would have done so long ere this. Since she has outlived all their assaults, and grown strong under them, it is safe to believe that she will stand forever. She has stood the tests of internal dissensions, treasuries, and mistakes. A family can endure anything better than strife within itself. A kingdom can endure anything better than treason in its own bosom. The Church has had its apostolic succession of Judases from Christ's day — men whom she has warned into life, and who have repaid her love by striking her bosom with the venom of fang of treason. There have been many disgraceful quarrels, and furious battles; there have been blunders, and mistakes and wasted powers, and misdirected energy. It is not possible to conceive of any new treason within the Church which has not already been quenched by her abounding vitality. It is not possible to conceive of strifes, dissensions, quarrels, cliques, sects more wasting and discouraging than have already wrangled themselves into annihilation within her sacred enclosure. It is not possible to conceive of blunders, mistakes, fanaticisms, wasted opportunities, satires upon herself; comedies, tragedies more scandalous, ridiculous, disgraceful, and demoralizing than those which have already spent themselves within the pale of the Church. And yet she lives. Proof against her foes, and proof against the follies of her friends. If the seeds of disease and death were in the constitution of the Church, they would have signaled their presence before this time. If she was ever going to fail, she would have gone to pieces long ago. But she has endured every test, breasted every wave, outlived every opposition, and stands to-day with her foot upon the threshold of every kingdom of the earth, and her hand upon every king. She has come up out of the last wilderness, leaning upon the arm of her Beloved. She looketh forth as the morning, and is going to walk up and down the earth, "fair as the moon, clear as the sun, and terrible as an army with banners." Christianity has been thoroughly and sufficiently tested. The miracle of her existence is the full demonstration of her divinity. All her claims and professions are demonstrated in the irrefragable fact of her continuous existence through these 1800 years of sorest trial, and severest test.

And now it is a grand juncture in which to enter the service of Christianity, and I congratulate those who have been called by the great Head of the Church, that their ministry is not a ministry of doubt and experiment, but a ministry of certainty, and absolute assurance. These ages of discussion have been ages of preparation. They have cleared away the rubbish, and prepared the ground. Now the chief corner-stone and the foundations are all laid, and all we have to do is to build steadily, patiently, prayerfully, on and up towards the cap-stone, and the consummation. Christianity then, is an accredited fact with us, an absolute demonstration in our age. Nevertheless, I have this strange statement to make in the same breath: Christianity was never more bitterly assailed than at the present, and never was there an age more wildly skeptical than our own.

This is the fact which, to a sad extent, baffles our ministry, and which will test the utmost strength of these young men who are girding themselves for the ministerial profession.

It is an age of skepticism — skepticism like a thick damp fog hangs over our New England Society. Its chill is in the air we breathe. Its fever and ague has fastened upon the imagination, and self-conceit, and superficiality of the youth, and the busy masses of the land; and the great crowding question with us is, and must be, how to meet this skepticism, and save the people from its blight. The skepticism which plagues us, and which we must meet and vanquish, or be disgraced ourselves, is of a singular kind. The old, violent personal antagonisms are out of date. Persecutions are out of the question. The sublime, immortal facts of Christianity lift themselves like Alpine mountain-heads on every side. How then can there be skepticism amongst us? What is its nature?

It is difficult to answer these two questions. It is somewhat difficult to analyze the prevailing skepticism. It is not a pronounced creed or proposition. It is not something which has been reached as the result of thought and study. It is a thin, vague affair, which people catch, like an infection, or pestilence. It is a soothing negation with which men excuse themselves from present duty. There is nothing positive or final about it. It is hypothetical, tentative. It is held as a theory, while the processes of investigation are going

forward. Men and women say to us privately, and say publicly, "we doubt," "we doubt;" doubt is the new king of thought. "I doubt," is the short creed of modern irreligion! Men and women say, "we doubt"? Ask them why they doubt, and they cannot tell. They have never proved, or disproved the theory or fact in question; but they have doubted it. They have no arguments, or reasons to give, but they look you steadily in the eye, and say, "we doubt," "we doubt."

Children of pious parents at their father's family altar, think as he reads the Bible, and offers his prayers, "we doubt," "we doubt." Children in the Sabbath-school, and young people in the Bible classes, are saying in a thousand ways, "we doubt," "we doubt."

Scores of intelligent, well disposed public-spirited men and women sit in our congregations, listen to our sermons, and say to themselves, "we doubt," "we doubt."

A very intelligent and well disposed man said to me the other day, "your churches are made up chiefly of women and children. Your revivals secure women and Sunday-school children chiefly. You don't get men who think now-a-days." "And," said he, "your thoughtful men and women don't believe the old doctrines which the fathers preached. They don't believe half you preach. You may think they do, but I am outside, I hear them talk over things; they don't take the Bible and Church view of things as they used to do." Of course he closed his story with the old historic Baptist deacon, and a fling at "endless torment." There is another side to this case, and yet we may not ignore this side. We must be willing to learn the true state of things from anybody. We cannot scout the fact of vague, unsettling, wide-spread doubt out of existence. It is amongst us. It is more plentiful than we dream, and it must be met. It meets us. It faces us. It defeats the preaching of many honest ministers. It ought not to do so. It need not; but it does. We cannot draw priestly robes about us, and issue oracular decrees from our pulpits. We cannot arbitrarily declare dogmas, and demand credence for them from those who hear us. We are too far along in the 19th century to be little 7 by 9 popes. If I am not entirely mistaken, this is the one great practical question which presses upon us to-day. This is the thought and fact and swelling opposition which rises up against me at every step in my pastorate. This is the thing which a young man needs to get into his head and heart, as he enters the holy ministry.

This subtle, chilling atmosphere of doubt, is what will quench his ardor, and stagger his faith, and baffle his efforts, unless he is thoroughly furnished for his work. We may as well come down to the level of our work and settle into it. We have to do with men and women of our own kind, who know as much as we do, feel as independent, and must be saved, if saved at all, by the simple divinity of the truth as it is in Jesus.

[To be continued.]

Our Book Table.

DROPS OF WATER. Poems, by Ella Wheeler. New York: The National Temperance Society and Publication House. This little volume contains very creditable poems, all in the interest of the temperance movement, and many of them anniversary songs. It will afford good material for Sunday-school anniversary occasions.

MICHAEL FARADAY. By J. H. Gladstone, Ph. D., F. R. S. Harper & Bros., New York. A. Williams & Co., Boston. A great and good subject here finds a fully capable interpreter. It is a better volume, in some respects, than the elaborate two-volume life of Faraday, by Dr. Benze Jones; more persons will read this, and everybody will be profited by it that does. It offers great encouragement to struggling young students, grappling with the obstacle of poverty. Read this for your inspiration and comfort.

LITTLE FOLK LIFE, by Gail Hamilton. New York: Harper & Bros. A delightful and profitable book is this for young readers. The tenderness of the subject has softened and sweetened the sharp and sometimes slightly acid pen of this well-known writer. It is full of excellent suggestions, presented in a way to arrest and hold the attention of young readers.

OUT OF THE CLOUDS INTO THE LIGHT. Seventeen Discourses on the Leading Doctrines of the Day, in the Light of Bible Christianity. By the late Rev. Wm. Metcalfe, M. D. With a Memoir of the Author by his Son, Rev. Joseph Metcalfe. Philadelphia: J. B. Lippincott & Co. We have here an interesting life of an amiable, pure, and devout Swedenborgian — a vegetarian, a strong temperance man, and an earnest believer in, and promulgator of the views of the Church of which he was an honored representative. The sermons give a fair presentation of the "New Church" doctrines.

KERSEY'S TREATISE ON THE DOCTRINES OF FRIENDS. Reprinted by the Trustees of Green Farm in Canonicut, R. I. 1872. In a thin octavo volume of seventy pages we have a summary of the views of the denomination of Friends upon the leading doctrines and institutions of Scripture. As an authoritative document it is of value to Christian students for reference. The work is well executed and published.

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BOSTON, SEPTEMBER 26. 1872.

TO READERS AND CORRESPONDENTS.—All leading articles, not credited to other journals, are original.

Every article must be accompanied by the name of the author, for the use of the editor, not for publication.

Articles published with the names of the authors are not necessarily
expressive of the views of this Journal.

Obituaries must be sent within three months of the deaths of the persons described; marriages and deaths within three weeks of their occurrence.

THE PUBLIC SCHOOLS.

We are brought again to a "realizing sense" of our great public school system by the opening of the new year's campaign. The close of the vacation, which scattered the children, brings them together in lively and voiceful ranks, and makes the streets populous in the morning as they move on in their irregular processions. We are also reminded of the great and good work done in these valuable institutions by the reception of the annual report of the School Committee of Boston. It is presented to the community at a favorable moment, just as the children are entrusted to the tuition of these schools once more; and no intelligent parent can afford to permit a subject in which he has so lively an interest to remain unstudied. The volume is a stout octavo of 500 pages, handsomely published. One cannot glancer over it without being impressed with the commendable care which Boston takes of her childhood, so far as the development of the intellect is concerned. An absence from the vicinity for half a score of years affords an occasion to remark the manifest progress in material appliances, in modes of instruction, in arrangement of studies, and in the number, character, and qualifications of instructors.

There are two special points of interest referred to in the report. The first, is the particular attention now paid to the younger children. It has come to be a well apprehended truth, that the preliminary work of education is the most delicate of all—that the child's future love for learning and success in acquiring an education depend very much upon the first impressions received in school, and the rudimental training of the faculties. Primary school teachers should be, of all others, the most thoroughly trained and experienced. Everything about the school-room of the little scholar should be inviting, and the first steps up the hill of science should be short, and be taken amid beautiful prospects and fragrant flowers. A little child ought, as in former days few were, to be drawn by love and delight to school, as to its plays and toys. This end appears to be largely reached in the city primaries; certainly in the kindergarten experiment.

The other point, is the breadth and elasticity which are beginning to be secured in high schools. Heretofore, we have had an iron bedstead system, and all have been stretched or limited to its extent. The curriculum has been one bare round of studies, and boys and girls, whatever their natural tastes might be, or whatever plans for the future they or their parents had marked out, whatever might be their physical condition and ability, have all been obliged to conform to the one unbending order of text-books. Of late the question has been discussed, with hopeful results, as to the expediency of elective studies. It is proposed to follow, in a measure, the example of the modern university plan of requiring absolutely a certain limited number of studies, and allowing a large opportunity for elective branches; thus meeting the requisites of different natural aptitudes, and the comparatively slight strength

or weakness of the pupil. Scores of young women with little strength of constitution, but full of ambition, have bravely conquered the entire round of high school studies, to sink into the grave after their graduation, or to "die daily," as confirmed invalids, during the remainder of their earthly career. How many young women would eagerly avail themselves of the advanced instruction of these schools, but they know they could not endure the strain of a full course. The strong are retarded, and the weak fall under its wheels, and are crushed by the prevailing system. The wonder is that the idea has been so long developing that it is wise to open our system as far as possible to meet every reasonable requisition, and thus raise the whole average of intelligence in the community. Let the opportunities be ample for the strong and quick-witted, and the requisitions lenient and generous for the physically weak, and for minds of a slower movement. By introducing a variety of elective studies into the course we enrich the public school, and save it from the long-standing charge of being barren and uninviting in its narrow but thorough discipline.

We are interested in our denominational schools. We cannot press their claims too warmly upon the Church. They meet special wants in the Church, as we have heretofore earnestly urged; but, after all, we have the liveliest interest in the well-being of the common school. The hundreds attend the academy, the tens of thousands the school. It is the only great transforming power by which people of various native tongues and nationalities are made one, and are brought into close harmony with each other, and into a common love for the government under which they live. It is the great defense of the Republic against the formidable evils of ignorance, superstition, and classiness. It has been also, and we trust it may still continue to be, a nursery of good morals and sterling principles. Whether this end is secured in the public school will depend upon the teachers holding this important relation to the well-being, both of the youth and of the State. The community decides this question by the votes given for the school committee. No men should be more carefully selected. In an important sense they hold the highest interests of the State in their hands. They appoint the persons whose character by constant involuntary assimilation largely determines the moral condition of the coming generation.

The ambition of Horace Mann to make the public school so thoroughly excellent and wholesome in its culture that the wealthiest parents could not afford to deprive their children of its advantages, has been well nigh realized in this vicinity. There are no schools in the country more thorough, or broad in their range of studies, than those of the highest grade in Boston and its vicinity.

It is a pleasant sight to see these crowds of young citizens flocking to their educational gymnasia. We lift our hats to them, and bid them God-speed. Who knows in whose presence we may be bowing, although it may be before the freckled face of the hearty son of the Irish gardener! What was the polished, profoundly read in the law, and eloquent O'Connor, of New York, fifty years ago, but the Irish office boy?

"WHITE FOR THE HARVEST."

The sultry days of summer are gone. The cool breezes of early autumn brace the languid frame, and fan the cheeks of toil. From the seashore to the mountain side, and from the mountain side to the seashore, the multitudes have turned their feet homeward. The days of relaxation are passed, and the rested hands seize again life's varied industries with a firmer grasp. The great tides of traffic flow in their accustomed channels, or sweep into new and broader streams. All is bustle and din—all is haste and eagerness and struggle and toil. Is not here a lesson for the Church of Christ? Should she slumber longer amid the hills and valleys of her summer vacation? Should she not match her energies in the spirit of her matchless Head, against the eagerness and devotion of the world? We believe that, not the perishing success of this life alone, but the mighty destinies of eternity are centred in the present. How then are we living who claim to be children of God? Is the value of the prize a fair measure of the effort that desire should prompt us to make? How then can there be formality or indifference in the Church? The "slow coach" days belong to the past. We live in an age of fire and steam and lightning. What was once the work of years, is now the pastime of days. Marvels cease to be marvels, so titanic are our every-day triumphs. God has no wish that His Church should be content with the victories of the fathers. When Christ said to His disciples, "Greater things than these shall ye do," He uttered a prophecy of grand and growing triumph through all the years of His follower's toil. To-day, sin is swift to do its fell work

Agencies for evil are multiplying and massing their satanic forces. Sinners go far more willy to hell than a hundred years ago. The Church must summon her energies and vastly multiply her activities. Let the watch words ring out strong and clear. Every man at his post! Every believing soul at the utmost stretch of its power! Time is short. To-day's work cannot be delayed but at infinite loss. Souls are hurrying swift to ruin—let the cry be, *Souls must be saved*. Don't be satisfied with a few formal prayers, and a few cold invitations. If sinners won't come to the church, let her follow her Master, and go to sinners—get out of the ruts! The Holy Ghost has countless methods, and is ever aston-ishing us by fresh manifestations. Then let us try new methods. Aye, let us try "all ways," that we may "save some." O, if one half the money and time and brains and heart and daring that will be put into the industries and enterprises of the autumn could be put into the work of saving souls, the millennial sun would roll his disc above the horizon of time before the south winds could kiss into wakefulness the blossoms of another spring!

And the harvest is waiting for the reapers. The great toils of the day tell of the unrest of the human soul. Men feel a great want. The salvation of Jesus Christ alone can satisfy it. If you, brother, sister have a genuine experience, if you are saved from unrest, and have peace "like a river," the world is waiting for your testimony and corresponding work. It won't take theories—they are husks, and dry husks at that. Men want a positive religion. The vaporings of modern transcendentalists and mis-named liberals are altogether "too thin" to satisfy them in any emergency. True, many a skeptical Ephraim "feedeth on wind;" but he finds only a moral "goneness" attending such a diet. If you are saved through and through, if you are kept in "perfect peace," and have "power with God," go and tell it. Tell it on the street, in the shops, on exchange, in the counting-room, in the church or vestry, in the cottage and palace, in the cellars and attics of poverty and wretchedness. Men and women are waiting to hear the story of such a salvation. Go, don't stay; go quickly; go with swift feet, and a burning heart, and tell it everywhere.

Our annual camp-meetings have been seasons of unusual power. God's people have had a holy baptism — may it not be in vain. Let the ministers of Christ sound the alarm; let every official member catch up the cry, and every follower of Christ feel the need of the hour. If we have been content to shine before, let us now blaze and burn with apostolic, pentecostal, revival fire. The great Captain of our salvation sounds the onset. Let the hosts of Zion charge all along the line, and old New England will rock with the power of God, and tens of thousand of sinners be converted to Him.

THE HIGHEST CHRISTIAN LIFE.

It is not very often mentioned, but it is none the less a fact, that there are three stages of the Christian life. They are not always marked in experience by clearly separating lines, and with reference to the second and third, it is especially true that they often glide into one another imperceptibly. Yet, after all, the general characteristics of each are sufficiently distinct. As names for the three periods, perhaps nothing more convenient or appropriate has been found than lowest, higher, and highest.

Most Church members, alas that it should be so, are in the first of these classes. They are servants rather than sons. God is to them a Master and Judge, one whom they try hard to please, but with whom they do not feel very familiar. They purpose to do right, and to hold out to the end, but it is a constant struggle. They do not find the yoke easy, or the burden light. The crosses are heavy, and not always borne. They are driven to the task of doing duty by the lash of conscience and fear. They experience frequent self-condemnation. There are exceptional hours of light and joy, but there is no steady peace, no abiding in Christ. They have many anxieties, and their life is, in the main, under the law.

This is a kind of Christian life very prevalent in our churches, as all know. We are not permitted to say it is not Christian at all, but it certainly must be called the lowest form.

There is a higher life than this, as hundreds and thousands are to-day testifying. A life pitched on the key of love instead of duty; a life cheerful, attractive, joyous, full of hope and trust. They who enter upon it hear Christ saying, "Henceforth I call you not servants but friends." They enjoy an intimate personal acquaintance with Jesus, and find only delight in doing His will. The spirit of adoption dwells in them, so that they have all the freedom and privileges belonging to the dear children of God. Everything within the

limit of consciousness has been surrendered to Him, and remains upon the altar. The heart, so far as known, is wholly dedicated, and the gift has been through faith accepted. Only one question is asked: "Lord, what wilt Thou have me to do?" then in the strength given it is always done. It is a stage of rapid growth, constant victory, and considerable power; but not the highest stage.

The highest Christian life is not easily described or attained. Yet it should be kept continually before the mind, that all may steadily press towards it. It includes the entire removal of depravity, the extinction of the old, carnal, sinful nature, the death of self-will. In this state the heart is not given to God simply so far as known, leaving a margin of uncertainty as to what has not been, but may yet be revealed, and which will then require fuller consecrations and deeper plunges into the cleansing stream; it is now completely known, and so passes into the possession of God, with an intelligent and absolutely unqualified surrender never before possible. Every element of selfishness has gone. There is no pride or petulance, no censoriousness or covetousness left behind. Contradiction is endured with perfect meekness and good-will. The exact truth is spoken simply, sincerely, affectionately. There is an amiable bearing toward all the members of the household and the Church, and toward all opponents at all times. Patience and humility in their completed forms have unbroken reign within the soul. No complaint is ever heard. Nothing, under any circumstances, appears which is foreign to the spirit of Christ. He abides perpetually within, filling out the whole circle of the soul's activities. Those inward evil habits which lingered long, and left their traces many years after their power was broken, such as thinking of one's self too highly, judging another too harshly, speaking too hastily, have been completely neutralized and reversed. The heart overflows with love, and love alone toward God and all His creatures. Self no longer lives; Christ takes its place, bringing in the calm which passeth all understanding, introducing an experience always sweet, serene and beautiful; always singing, and making others sing.

In this state the spontaneous, involuntary actions of the heart are all in accordance with the Divine pleasure and promptings. The will is identical with God's, and is swallowed up in His. The soul contains naught but a perpetual amen to every syllable the Lord utters; has no desires or affections of any kind except such as are in complete union with His. It is not simply resigned, that cold, negative thing. It accepts gladly, lovingly, whatever God places upon it, making no movement to secure what might be congenial to the flesh; accepting the uncongenial as readily as the other; welcoming what is in accordance with carnal nature, or the contrary, without preference except to get that which is most pleasing to the Lord. There is no attachment to or alienation from the creature except in and for God. It counts his will infinite gain, however much in worldly eyes it may seem to be total loss. To such a one God is all in all. He never takes to himself any credit for what the Divine power may be pleased to work through him. Never, in his most secret thought or feeling, does he ascribe to himself any wisdom or virtue or importance. Everything is referred at once to God. Everything suggests God, and draws the soul towards Him. He lives in the sphere of the invisible and the spiritual, seeing the Lord's hand in whatever occurs, and giving thanks for it heartily. He is kept in perfect peace, stayed on God.

This brief, inadequate description may serve, perhaps, to indicate what we regard as the highest Christian life. Let no one think it overdrawn. It is not beyond the intimations of Scripture; not beyond the standards of the Church; not beyond the experience of some of God's children. It must be admitted that few, very few reach and hold these heights. But why not more? There may be. There should be. Is it sufficiently presented from the pulpits, and pressed upon the people as their privilege? We need less philosophizing about the doctrine, more earnestness in promoting the experience. We need less stickling for sundry theological terms, which only breed dissension, and greater effort for clear comprehension of the practical points.

It seems unfortunate that we have in general use but one term, holiness, to designate both the higher and highest Christian life; which term, if St. Paul is any guide or standard, applies also to the lowest Christian life; in fact, properly includes the experience of all believers.

It is also unfortunate that persons who have experienced only the higher life, should be taught to make profession of it under the names of entire sanctification, and perfect holiness, which apply solely to the highest life. By this means much disrepute is brought, without necessity, upon a good cause. It is certainly a great

mistake to suppose that God will be especially glorified by the use of language which must, in the ears of many who hear, convey a false impression. It is also a mistake to suppose anything is gained by going in our professions beyond what we are certain is borne out in our life.

Large numbers of persons have, during the past summer entered upon the higher life, and probably a few upon the highest. If they are living it day by day before those who know them most intimately, let them, for the greater glory of God, speak of it at proper times, in the simplest, least technical words they can find. Let them abhor all cant, all superstition as to special forms of expression, and aim to set forth in words whose meaning they fully know, the facts they fully comprehend, about God's work in their hearts. Where this is done, it will be out of the power of any one to gainsay or impeach the witness.

Let those in the lowest Christian life make haste at once to leave a position so far below their privilege, and gladden the heart of the Saviour by claiming now, through immediate consecration and present faith, their glorious birthright. Let those in the higher Christian life, so far from thinking they have already attained, and settling down as though there were nothing more for them, reflect that they are now best qualified to grow most rapidly up into Christ, their living head, and go on to perfection. Let their motto be that of Paul, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before; I press toward the mark."

PAROCHIAL EDUCATION.

Rev. David G. Haskins, of the Episcopal Church, has rendered a valuable service to the cause of religious education by the publication of an excellent essay delivered last March before the District Missionary Association of the diocese of Massachusetts. He earnestly advocates the establishment of parochial schools, much of the character of our Conference academies, and forcibly urges the necessity of combining moral and religious nurture with the intellectual development of childhood. He shows by interesting quotations from the records of the General Court of Massachusetts how vital the founders of this Commonwealth considered instruction in the Holy Scriptures to be. In the preamble to the colonial public school law, enacted in 1647, it is premised as the occasion for requiring training in classic tongues, that it is "one chief project of the old deluder, Satan, to keep men from the knowledge of the Scriptures, as in former times by keeping them in an unknown tongue, so in these latter times, by persuading from the use of tongues, that, at least, the true sense and meaning of the original might be clouded by false gloss of saint-seeming deceivers; now that learning may not be buried in the grave of our fathers, in the Church, and Commonwealth, the Lord assisting our endeavors, — it is therefore ordered," etc.

He quotes the following interesting and suggestive "rules" laid down by Cotton Mather for the ordering of his domestic life, and especially for the discharge of his religious duties to his children: —

"1. He poured out continual prayers to the God of all Grace for his children, that He would be a Father to them, bestow His Son and Grace upon them, guide them by His counsel, and bring them to glory. And in this action, he mentioned them distinctly every one by name to the Lord.

"2. He began betimes to entertain them with delightful stories, especially scriptural ones; and he would ever conclude with some lesson of piety, bidding them to learn that from the story. Thus every day at the table he used himself to tell some entertaining tale before he rose, and endeavored to make it useful to the olive-plants about the table.

"3. When the children accidentally, at any time, came in his way, it was his custom to let fall some sentence or other that might be monitory or profitable to them. This matter occasioned labor, study, and contrivance.

"4. He betimes tried to engage his children in exercises of piety; and especially secret prayer, . . . and he would often call upon them, 'child, don't you forget every day to go alone and pray as I have directed you.'

"5. He betimes endeavored to form in his children a temper of benignity. He would put them upon doing services and kindnesses for one another, and for other children. He would applaud them when he saw them delight in it. He would upbraid all aversions to it. He would caution them exquisitely against all revenges of injuries, and would instruct them to return good offices for evil ones. He would show them how by this goodness they would become like the good God, and the blessed Jesus. He would let them discover he was not satisfied except when they had a sweetness of temper shining in them.

"6. When they had the use of the pen, he would employ them in writing out the most useful and profitable things that he could invent for them.

"7. The first chastisement he would inflict for any fault was to let the child see and hear in him an aston-

ishment, and hardly able to believe he could do so base a thing; but believing they would never do it again. He would never come to give a child a blow except in cases of obstinacy, or something that is very criminal. To be chased for a while out of his presence, he would make to be looked upon as the sorest punishment in his family, — the slavish way of education carried on with raving, and kicking, and scourging (in school as well as families), he looked upon as a dreadful judgment of God on the world. He thought the practice abominable, and expressed a mortal aversion to it.

"8. He would often tell them of the good angels who love them, help them, guard them from evil, and do many good offices for them, and ought not, in any measure, to be disoblige. He would not say much to them of the evil angels because he would not have them entertain any frightful fancies about the apparition of devils.

"9. When the children were capable of it, he would take them alone in his study to pray with them.

"10. He found much benefit by catechizing the children. The answers of the catechism, he would explain with abundance of brief questions which made them take in the whole meaning."

The whole pamphlet, which is published by A. Williams & Co., is replete with profitable reflections upon this important topic.

The Woman's Foreign Missionary Society held its quarterly meeting at Wesleyan Hall, a week ago. About one hundred were present on the occasion. Miss M. H. Lindsay presided, and the devotional exercises were conducted by Mrs. Kelly. Mrs. Daggett, the secretary, read her records, and Mrs. Warren, the corresponding secretary, made a very encouraging report, showing increasing interest in the new missionary movement among the women of the Church, and bringing hearty responses from the annual Conferences. Rev. Mr. Wheeler, from India, then addressed the meeting. He referred to the fact that the only audience of the male missionary in India was composed of men; that the moment he approached a woman, she veiled her face and shrank from him. Gentlemen never ride with their wives. One great embarrassment when a man began to feel his heart open to the truth, was the opposition of his unenlightened wife, who, by his simple renunciation of Hindooism, was divorced from him, and who would threaten suicide if he became a Christian. Women would sometimes call upon his wife, but not when he was present. A great work is opened before women to evangelize their idolatrous sisters. The girl's school is full of promise. Mr. Wheeler encouraged the ladies to persevere in their work.

We see some of our city exchanges are advocating the giving instruction to girls in the public schools in the art of bread-making. Indeed, experiments, we believe, have already been tried in the Girl's Normal School. There is an amazing amount of good honest flour doubtless spoiled for lack of knowledge and care in this prime domestic art. We have no doubt invaluable suggestions may be made in the chemistry classes upon this subject which comes home to the stomachs, if not to the bosoms of the whole community. But we have an idea that the true Normal school for bread-making is the home itself, and the best instructor of daughters are the mothers, and not the cooks, in this branch of house-keeping. Our old New England mothers were famous in their days in this line. Whatever help they might have from hired servants, they presided over the chemistry of the kitchen themselves. When Bridget abruptly closed her services, the lady of the house knew what was to be done in the extremity. The meat that came to the table, and the bread, whiter than the spread beneath it, showed that her hand had not lost its cunning, nor her mind its well-trained knowledge of all the requisitions of house-keeping. Mothers are entailing hours of depressing anxiety upon their daughters by not giving them as faithful and practical a home-training as they enjoyed themselves. The music of the piano, the vase of artificial flowers, fine needle-work, readiness to address a Frenchman in his own tongue, are all well in their place; but ability to run the housekeeping department in an Irish rebellion is a grace that, in the hour of trial, transcends all others. No mother has done her whole duty by her daughter until she has made her, temporally at least, independent of help, so far as directing domestic affairs is involved.

The *Illustrated Christian Weekly*, published by the American Tract Society, is about the hand-some-t paper that comes to our office. Its mechanical execution is of the highest character; its illustrations are original, many of them instructive and admirable, as last week in its pictorial exposition of the processes of bank-note engraving; its contributors are eminent Christian writers, and its editorials are peculiarly fresh, practical, and varied. It is altogether quite a model illustrated

family paper. It discussed last week wisely George Macdonald's views of family government, as illustrated in his "Vicar's Daughter," now publishing in *Scribner's Monthly*, and the long debated question of the expediency of Church fairs. Mr. Abbott evidently considers them, at best, an evil, and seeks, if they must be endured, to divest them of their most harmful elements.

BOSTON UNIVERSITY, SCHOOL OF THEOLOGY.—Any persons desiring to commence the study of Hindustani, with or without the intention of devoting themselves to mission work in India, are invited to communicate with the undersigned.

WILLIAM F. WARREN.

We are pleased to learn that the Book Agents at New York are to bring out, at an early day, a new edition of Rev. N. D. George's "Universalism not of the Bible." This edition has been requested by the Preachers' Meetings of Boston and of Worcester District. The work has already done good service. It is a plain, fair, searching discussion of a most solemn and practical theme. In its new and revised form it will commence a wider mission for the removal of error and the inculcation of Scriptural truth.

Dr. Lore, of *The Northern Advocate*, is enjoying not a little self-complacency, and not without reason, in the addition of Rev. J. T. Gracey, to his editorial corps as Missionary Editor. We have had such a member of the HERALD's editorial body for several years, and our Missionary Department has attracted much interest. This new departure of *The Northern* is considered an adequate occasion to secure an additional subscription. It also sends its sheet to subscribers to the end of the year for fifty cent. We proffer the same terms.

We have received a pamphlet of sixty pages containing a full report of the State Methodist Camp-meeting held at Topeka, Kansas. We are indebted for our copy to Rev. W. H. Makeaney, the reporter. The services, sermons and addresses are reported in full, and form a very interesting and profitable religious miscellany. Is not this a good idea? We might, in this way, relieve our newspaper columns of somewhat monotonous repetitions, and secure an annual report, full and satisfactory, of permanent interest.

We invite attention to the circular of the State Convention of the Y. M. C. Association, of Maine, and particularly to the request for the attendance of pastors and Christian workers for mutual conference and consultation as to the work of the Association.

We fear some few of our subscribers have failed to look at the figures on their paper. If they do not indicate paid to January 1, 1873, please forward the amount necessary to make so desirable a change, and by so doing, gratify us, and relieve your own consciences.

The Brooklyn Union celebrated its tenth birthday, last week. It grows young as it grows old! It is very ably conducted, full of news, with remarkably thoughtful editorials, and full discussions and reports of all the political and religious movements of the hour. May the happy era be annually repeated with increasing prosperity!

In our issue of September 5, Prof. Tourjée's "Tribute of Praise" was offered as a premium for new subscribers. We repeat the offer. Price of the book, \$1.00. One copy will be given for each new subscriber for one year, paying \$2.50. Quite a number have responded, and ordered the book. We hope pastors and people will avail themselves of this opportunity of supplying their places of worship with one of the most desirable hymn and tune-books now in the market for social meetings.

We invite the attention of our lady readers to the announcement in our paper, of a course of valuable physiological lectures by Dr. Anna Munroe. They will be interesting, instructive, and eminently practical. Tickets at J. P. Magee's, and at the door.

We have received, in a slip from the *Northwestern Advocate*, an extended and interesting circular prepared by Dr. E. O. Haven, as Secretary of the Board of Education of the Methodist Episcopal Church, setting forth the plans and purposes of the Board. We shall present it to our readers next week.

THE METHODIST ADVOCATE, ATLANTA.—The publishers have decided upon the enlargement of this paper. It will appear in its enlarged form, with new type, by the first of October—possibly in the last number for September. Our old friend, Dr. Cobleigh, former editor of this paper, is to be congratulated on the prospect.

PERSONAL.

Mr. Wm. McArthur, M. P., was lately elected a London alderman.

The wife of Rev. Laird Collier, of Chicago, a daughter of Hon. Hiram Price, of Davenport, Iowa, died on the 13th inst., of hemorrhage of the lungs.

The Canada Christian Guardian announces the death of Rev. W. Ryerson, on the 15th inst. He entered the itinerancy in 1821, and in his day was accounted one of the most eloquent preachers in Canada. He was President of the Conference in 1841.

It is rumored in Chicago that Rev. Dr. Fowler, pastor of Centenary Methodist Church, will be tendered the Presidency of the Northwestern University, Evanston, made vacant by the resignation of Dr. Haven.

Rev. John Emory Round, of South Wilbraham Methodist Episcopal Church, has just preached his farewell sermon to his people, to assume the duties of his new station as Principal of Centenary Seminary, Baltimore, under the appointment of the Freedman's Aid Society.

The Examiner says: "Prof. James R. Boise, of the Chicago University, arrived in this city from Europe, on Saturday of last week, and Rev. Dr. Northrup, of the Chicago Theological Seminary, the same day. Mr. John B. Trevor also returned home on Sunday—all recruited for home work and home enjoyments; and Prof. N. Sheppard on Monday."

The Western has among its personals the following, natural, and far from unpleasant accident:—

"Miss Carrie Reed, who was to go, under the auspices of the Cincinnati Branch of the Woman's Foreign Missionary Society, to Kiu Kiang, China, has been excused by the Branch, as she wishes to be transferred to the Parent Board, and go out as the wife of a missionary, and accompany him to his work in China."

The New York Christian Advocate says:—"Hon. W. C. De Pauw presented at the late session of the Indiana Conference his annual contribution of \$2,000—\$1,000 to the Preachers' Aid Society of the Conference, and \$1,000 to the Church Extension Society. Mr. De Pauw has kept up this for several years, and evidently intends to make a life-business of it. May God give us more such men!"

The descendants of Rev. Jonathan Edwards, who met at Stockbridge, Mass., last year, have erected a monument to his memory in that place. It is of red Scotch granite, twenty-five feet in height. It is placed upon the public square, west of the cemetery.

"Rev. Virgil C. Hart," says *The Northern Advocate*, "missionary to Kiu Kiang, China, was in our office this week, on his way to his field of labor. He leaves his wife and four children behind him, yet he makes the sacrifice cheerfully for the Master's sake. Our brother goes to San Francisco, and sails for China, October 1."

Bishop Harris, having completed his work on the General Conference Journal and the revised Discipline, left on Monday, for Marysville, Ohio, where he is to open the Central Ohio Conference on Wednesday. At the close of the session he will go to Chicago, and meet Bishop Janes at the session of the Chicago German Conference.

The Northwestern says:—"The Rev. M. M. Parkhurst, pastor of Grace Methodist Church, Chicago, has received a package of books for his library from J. R. Osgood & Co., one from Roberts Brothers, and has notice of the forwarding of books by other Boston publishers. Many thanks to these generous firms for remembering our Chicago ministers."

William M. F. Round, an associate editor of *The Boston Daily Globe*, has been appointed by the President an assistant commissioner from the United States to the International Exposition at Vienna. He will look especially after the interests of the New England exhibitors.

Says *The Atlanta Advocate*:—"Bishop Haven writes us a private letter, in which he says: 'I have been very busy at my work all summer. I hope to see you by or before the first of December and talk over the work in the South.' We hope the brethren will make arrangements to give him a cordial and pleasant reception when he arrives in Atlanta, on or before the first of December."

The Christian Advocate says:—"The venerable Peter Cartwright is almost 'home.' Rev. H. C. Wallace writes to the *Central*: 'I visited the venerable Dr. Cartwright on last Thursday, August 22, and found him entirely helpless, barely conscious of his surroundings. He recognizes only a few of those most intimately acquainted with him. He has no interest in anything except religion. At the name of Jesus he brightens up at once, and is very happy in God. During prayer he clapped his hands, and shouted, 'Glory to God!'"

The Methodist Church.

MAINE ITEMS.

It has been decided by the preachers of the Readfield District to hold a camp-meeting in New Portland, to commence September 30, and close October 5. It is hoped that the district will be fully represented. The spot selected for the meeting is well located, and will be put in first-rate condition for the accommodation of the people. A camp-meeting was held upon this ground thirty years ago, which is referred to by the older inhabitants in the vicinity as a season of remarkable power. It is hoped that the approaching meeting may be attended with a mighty outpouring of the Holy Spirit. Preachers who may be present without tents' companies will be properly cared for free of charge. Come on, brethren, in the name of the Lord; one more week of persistent effort for the northern portion of the Readfield District.

Dead River Mission is prospering finely. The pastor, Rev. P. E. Norton, has succeeded in gaining the attention and the hearts of the people. The revival of the past winter was felt throughout the whole settlement. Last Sabbath, September 8, was the first Quarterly Meeting ever held in the region of the Dead River. It was an occasion of great interest to the people. The meeting was held in a beautiful grove, there being no other place of worship sufficient to convene the people. The congregation was from four to five hundred. The attention of the people was good, the order perfect, and the whole service passed off finely. At the close of the afternoon service, twenty of the converts of the past winter whose probation had expired, were admitted to full membership, and the Sacrament of the Lord's Supper was administered to eighty communicants. The evening service was held in the largest school-house in the settlement, and was a season never to be forgotten by the people. The presence of God was present in a wonderful manner. We bespeak still the prayers and the charities of the Church for the Dead River Mission. Please send books for the Sunday-school, or cash for the pastor, to Rev. S. Allen, Farmington, Maine. The smallest favor will be thankfully received. Should God continue to favor this Mission as He has been doing for the five months past, it will soon become one of the finest appointments in the Maine Conference.

Rev. Mr. Toothachre, the pastor of the Congregational Church in New Sharon, has received and accepted a call to the pastorate of the Congregational Church in Deering. This society has recently erected and dedicated a new house of worship. We congratulate them on their good fortune in securing so good a supply.

Rev. H. B. Abbot, of the Maine Conference, is in great affliction at the death of his only son and only child. We bespeak for our dear brother the sympathies of the whole Church. Mr. Abbot is pastor of the Methodist Church, Main Street, Lewiston, and is seeing out the third year with his parish. C.

EAST MAINE.

There will be a readjustment of the plan for camp-meetings in East Maine. The Windsor meeting will probably go on the line of the Knox and Lincoln Railroad, in 1873. To provide for the northwest part of Rockland District has been a question. While on the way to Lincoln camp-meeting, the other day, the following plan occurred to me: Establish a meeting in the vicinity of Newport, on the Maine Central. There is now a railroad towards Moosehead Lake, to Guilford; there will very soon be a link from Dover to Dexter. Then it will be sixty miles, or 2 1/2 hours, from the lake to the encampment; seventy-two miles, or three hours, from Lincoln; twenty-five miles, or one hour, from the Penobscot, at Bangor, or the Kennebec, at Kendall's Mills. Fifty miles from Belfast, via Burnham; and any charges on the Piscataquis Railroad would have but a short ride via Dover, or Oldtown and Bangor. If the reader will glance at the map of Maine, he will see at once the many advantages for the largest camp-meeting in Maine. This plan would absorb the Charleston, and, for the present, the Lincoln meeting. The Hodgdon meeting should go into the Aroostook proper. Then we would have several camp-meetings in East Maine well located—Northport, Newport, Nobleboro', Aroostook, and Richmond, which many of our people can attend conveniently. In coming time, as the State and Methodistism grow, there may be a meeting in Piscataquis County, and also in the vicinity of Lincoln. We only suggest.

At Windsor Camp-meeting a very interesting children's meeting was held in a tent. Sisters Brown, of Pittston, Springer, (Miss) Taylor, and Preble, spoke to the children and young people. Also brethren Osgood, President of the Gardiner Reform Club, Jacobs, of the Society of Friends, J. A. L. Rich, and C. H. Bray. It was continued from one to two o'clock, and then the ladies remained with them quietly during the public service. When it was proposed that all who had been blessed by the meeting should raise their hands, forty-two young hands were raised.

Our friends at Hampden have raised their church several feet, and are putting under good vestries, and will remodel and fit up their church in good shape. Rev. W. B. Eldridge is the acceptable pastor.

Rev. John Morse, of Patten, where they built a good church last year, is building another at Sherman. He is one of our most promising young men.

The question of the location of a camp-meeting on Rockland District, and all necessary arrangements, is in the hands of a committee of eleven laymen and ministers, with full authority, of which R. L. D. Wardwell is chairman. They will meet October 1, at Mr. Daniel Benners', three miles west of Waldoboro' Village.

The article in the HERALD, by "a Maine Layman," has reference to matters west of the Kennebec. In this Conference the ministers and people are working pleasantly together. The spirit and practice of co-operation at the Windsor Camp-meeting was beautiful.

Rev. M. W. Newbert, of Waldoboro' Village, is unable to preach. He is very much beloved by all the people, and will

remain in town till next Conference. Rev. J. N. Marsh has moved to Pittston, and will do what he can for our cause there. His health is poor, but it is hoped slightly improving. Rev. J. W. Day's wife is very low, at Camden. They have had sickness in their family for several years, and deserve the sympathy and prayers of the Church.

A Union Sunday-school Convention was opened in Camden, by singing the following lines, which are calculated to inflame the hearts of the young with the fiery spirit of the Crusaders:—

"Dear Lord, and shall we ever live
At this poor dying rate," etc.

Association at Union, December 16, 17, 18. Monday evening, preaching by J. W. Day; alternate, G. G. Winslow. Tuesday forenoon, 9 to 10, social meeting; Wednesday morning, the same. Tuesday forenoon, essays—"The Relation of the Pulpit to Science;" Stone, Day, Bray. "How shall we make our Sunday-schools more interesting and profitable?" P. E. Brown, King, Prescott. Tuesday afternoon, "Unconscious Influence," Winslow, Fowler, Webb. "How to Save the Young," C. A. Plumer, Dixon. Exegesis: Luke xvi. 9, Higgins, Williams, Miller. Wednesday forenoon, "Relation of the Church to the Cause of Temperance;" Wardwell, Rich, Simonton. "Relation of Morality to Vital Godliness;" Arey, Springer, Thompson. Exegesis: Luke xxii. 31, 32; A. Plumer, Newbert, Bean. Wednesday afternoon, "The Church and Letters;" Marsh, True, Knowlton; "Christian Journalism;" Helmershausen. Evening, Missionary Meeting. Speakers, Winslow, Wardwell, Marsh. Tuesday evening pastor will arrange.

Any not named in the above will present sketches of the last sermon preached. As our last Association at Rockland was struck by a Nor'easter, and was seen drifting under bare poles, these are mostly reassignments. Will the dear brethren be well prepared, every one? Come in season, and remain through. We will have a good time at Union. It is less than 20 miles from a large number of us. Ho, for Union!

E. A. HELMERSHAUSEN,
R. S. DIXON,
J. A. L. RICH.

PROVIDENCE ITEMS.

Fresh from a delightful journey through Maine and New Brunswick, your "own correspondent" sends his first autumnal greeting. If you would enjoy one of the sublimest prospects visible on this side of heaven, go to Lincoln, Me., and just after sunrise on a clear, bright morning, climb the hill behind the village, and look upon Mt. Katahdin. And if you desire to meet Methodists a little more social than the most social you have yet seen, go to Woodstock, N. B., next autumn, and attend the annual Methodist Bazaar. But these are Providence items, we must remember.

The New England Temperance Mass Meeting, held at Rocky Point the other day, was a grand success, as those of the two previous years had been. The multitude of people, though large, was not so great as that of last year; but the speaking averaged better than ever before. The most effective address was that of Mr. Francis J. Murphy, the converted rumrunner of Portland. Every temperance speech that this remarkable man makes is a glorious tribute to the wonderful saving power of the grace of God. Very interesting, too, it was to hear Mr. Osgood tell the story of the birth and triumphs of the Maine Reform Club, which has the sermon on the Mount as its constitution, and in about eight months has enrolled sixteen thousand reformed men as members. It gave us much pleasure, also, to hear again from our old friend, V. A. Cooper, of Nashua, N. H. But it was not my intention to discriminate invidiously. All of the speeches were excellent, and most of them were powerful, the other speakers being Edwin Thompson; Hon. E. S. Conant, of Randolph, Mass.; Rev. C. L. McCurdy, of New England Conference; Rev. David Boyd, G. W. C. T., of Maine; L. R. Streeter, G. W. P. of the Temple of Honor in Massachusetts; Mrs. E. K. Churchill, of this city; Rev. A. A. Wright, of Fall River; E. M. Jenckes, esq., of Providence; Wm. B. Wadman, G. W. P. of the Sons of Temperance of Massachusetts; and the zealous and able Secretaries of the R. I. T. Union, Messrs. Conant and Willett. Governor Padeford presided, and said he felt honored in being permitted to do so. George S. Burleigh read a neat little poem, The Continentals, and the American Band furnished sweet music. The meeting continued without interruption for six hours, and undiminished interest was maintained to its very close.

The Church in Bristol is mourning the departure of its late pastor, E. M. Smith, who has accepted the position of Tutor of Mathematics at Wesleyan University. He will make an admirable educator, but we are reluctant to lose from our work so promising a preacher. His labors in Bristol have been crowned with very gratifying success.

On Tuesday, Sept. 17, quite a large number of the ministerial brethren of Providence and Fall River, and the region lying between, enjoyed the privilege of sitting together at Dr. S. C. Brown's annual Harvest Dinner in Warren. And such a dinner! Hymns and converse, sweet and spiritual, swiftly wore the hours away, till the inevitable homeward-bound train compelled a reluctant departure. It was good to be there. May we all go again!

NEW HAMPSHIRE.

DEDICATION AT PLYMOUTH.—The new Methodist Church in Plymouth was dedicated on the 11th inst. The building is Gothic, and the Committee deserve great credit for their successful management in its construction, and getting such a beautiful and commodious structure for so small a sum of money. The whole cost of the building, including site, superstructure, organ, carpets, etc., including everything, was \$19,000. The organ was made by Hook, expressly for this church, and in its design and finish harmonizes with the construction and finish of the audience-room. The organ was purchased by subscription, imitated and carried through by the persistent efforts of the pastor, Rev. M. W. Prince. The pews were nearly all sold, at a premium of over \$700, leaving an indebtedness of about \$5,000.

The following was the order of exercises: Address to the congregation and reading of the 96th hymn by the pastor, Rev.

M. W. Prince; Scripture readings by Rev. G. W. H. Clark and Rev. A. C. Hardy; prayer by Rev. Lewis Howard; sermon by Rev. Dr. Ives, of Auburn, N. Y.; reading the 96th hymn by Rev. C. H. Chase; recitation and response by Rev. S. G. Kellogg, Presiding Elder of Concord District; presentation by the Trustees, and declaration by Rev. S. G. Kellogg; singing of the Doxology by the congregation.

At the close of the sermon a very interesting affair occurred that was not laid down in the programme: The preacher stated that he had been called upon a great many times to dedicate church buildings, and had always made it a principle not to dedicate a house to God that was mortgaged to any man, or that had a debt upon it, and he should not begin now. Those who knew the condition of the church shook their heads, and thought he would this time. But after listening to some of his arguments and persuasive eloquence, a collection was taken, and a sufficient sum was raised to not only clear off all the debt, but to leave a surplus of some five or six hundred dollars. So the Society start off with their new church free from debt and money in their treasury; and we say to all church-building societies, "Go and do likewise."

Miss Draper, of Bristol, presented to the church a beautiful sacramental service of solid silver, costing \$500, "in memoriam" of her father, who first united with the Church in this place. She made a similar present to the Church in Bristol last spring. Mrs. Chase Calley presented the pulpit furniture, Mrs. L. W. Merrill the altar-table, and Mrs. Henry George the Bible and hymn-book.

In the evening a very successful organ and vocal concert was given by J. R. Phelps, of Boston, assisted by the choir and Mrs. Rogers and Mason, soloists.

GREENLAND.—Rev. F. D. Chandler writes: "The Methodist Episcopal Church in this place is rapidly approaching completion, having undergone thorough repairs. It was one of the old churches of our Conference, and for many years has needed rebuilding; but by reason of the loss of many prominent members, it has been unable to undertake the task of rebuilding until now. It is proposed to make it one of the most attractive churches in the State and Conference, and no pains are spared to secure this object. Many have kindly and thoughtfully remembered us in our enterprise. One gentleman from abroad, whose name we withhold for the present, has kindly given the pulpit and fixtures; others, by donations of money, have greatly encouraged us. Should any noble-hearted Christian, whom God has richly blessed with this world's goods, chance to read this, we hope he will give us the opportunity of kindly remembering him. Greenland is a beautiful place in which to rear such a monument of praise to God. The work is prospering in the hands of an able and efficient Building Committee, under the direction of Capt. Geo. F. Ball, who has steered many a vessel through the breakers successfully to a quiet haven, and who has proved himself to be eminently the right man in the right place. Too much cannot be said in praise of the noble position taken by our excellent brother, A. J. Norton, esq., who nobly gave his name (although a man of not large capital), with a few others as noble as himself, as security for the raising of means to complete the work. And so the work nears a glorious completion. Some religious interest prevails, and some are earnestly seeking the light, and we hope the Lord will finish the work in righteousness."

GENERAL MISSIONARY COMMITTEE.

The annual meeting for 1872 will be held at 10 A. M., at the Mission Rooms, 805 Broadway, New York city, November 14. The Committee is composed as follows, namely: The Board of Bishops, twelve members of the Board of Managers, the Corresponding Secretaries, the Treasurers, and the following ministers, representing the several districts:—

First District, Rev. S. Allen, Farmington, Me. East Maine, Maine, New Hampshire, Vermont, New England, Providence. Second District, Rev. S. Meredith, Third District, Rev. B. I. Ives, Fourth District, Rev. W. C. Pierce, Fifth District, Rev. L. F. Morgan, Sixth District, Rev. J. M. Trimble, D. D. Seventh District, Rev. A. S. Lakin, Eighth District, Rev. S. Godfrey, Ninth District, Rev. B. Bachman, Tenth District, Rev. John Van Cleave, Eleventh District, Rev. O. Gibson, Twelfth District, Rev. J. Rothweiler.

The annual meeting will be held on Monday afternoon, November 18.

EDUCATIONAL.

The Archibald Alexander Professorship of Ethics and Apologetics in Princeton Seminary, has been endowed by raising \$50,000. The fund to endow the Hodge Memorial Professorship has \$44,000, and its speedy completion is expected.

Nebraska College was a financial success last year, with \$800 over and above expenses in the treasury. The citizens of Nebraska City, of all denominations, are united in an effort to erect an adequate building for the college, to be called Nuckell's Hall, from the largest contributor.

It is pleasant to write such paragraphs as these: James B. Colgate proposes to build at a cost of \$50,000 a new edifice for Madison University, surpassing in size and beauty anything hitherto erected in Hamilton. It is to be used for the higher academic department, and those pursuing the shorter course of studies. Mr. Pardee, of Hazleton, Pa., who has already given \$500,000 to Lafayette College, Easton, is now erecting a scientific building, at a cost of \$200,000. The library of the Rochester Theological Seminary has recently received a gift of \$25,000 from John M. Brace, esq., which makes about \$125,000 added to the productive funds of the Seminary in the last six months. The late Samuel F. Pratt, of Buffalo, bequeathed \$30,000 to endow a professorship in Hamilton College. Brown University received \$50,000 from the late W. F. Rogers, of Boston, to endow a chair of chemistry. H. G. Marquand, of New York, gave Princeton College \$100,000 lately, making nearly \$1,000,000 received by that institution in the last four years. The late Rev. J. S. Copley Greene left a library valued at \$20,000 to the Divinity School at Cambridge, Mass. An elegant dormitory is in process of erection for the same institution, through the munificence of Mr. A. A. Lawrence. Mr. F. Sturtevant, of Jamaica Plain, Mass., has given \$12,000 to

erect a building for the special accommodation of married students who may wish to attend Newton Theological Seminary.

Yung Wing, the Agent of the Chinese Government, arrived a week since in New Haven, having under his care about thirty Chinese boys of the average age of twelve years. The boys reached San Francisco the 12th. Their guardian preceded them to the East. They are to reach the East by the 20th.

They will be distributed, says Rev. B. G. Northrop, in cultured families in different parts of Connecticut and Massachusetts. Only two will be in the same family, and usually but two in the same town. They have just begun the study of English, and will need private instruction in our language and in the rudimentary studies.

In all, one hundred and twenty boys are to be sent to this country. They are to remain fifteen years, so as to allow time for a thorough and complete course of study—academic, collegiate and professional. In personal expenses the strictest economy will be enjoined.

For board, washing, fuel, lights, and private instruction, Mr. Northrop is authorized to offer nine dollars each when they are taken one in a place, and sixteen dollars a week for two occupying together the same room.

The significance and importance of this noble and comprehensive plan of the Chinese Government ought to be so appreciated by a Christian people as to secure a welcome for these boys in the homes which illustrate the best phase of American society. The present movement is an experiment. If wisely conducted at the outset, it will be a grand success, and expand into broad agencies and vast results. Responses to this request for family culture, may be addressed to Mr. Northrop, in New Haven.

Wesleyan University has opened this year with a Freshman Class of 54, and 13 new men have entered the upper classes, making a total of 187 students now present—a larger number than ever before. This will be a very encouraging fact for the many friends of this institution among our readers.

BOSTON UNIVERSITY SCHOOL OF LAW.—This department of the University will open on Wednesday, Oct. 2, at 12 o'clock, in Wesleyan Hall, 36 Bromfield Street, Boston. The inaugural address will be delivered by the Dean, Hon. George S. Hillard. All those interested in the School, or in the University, are cordially invited to be present at the opening. Much has already been said by the press and the bar, commending this school to the consideration of those fitting for the bar as being in every way adapted to furnish the most ample and thorough instruction in the theory and practice of the law. Anything further may seem unnecessary. Still, we cannot refrain from again calling the attention of students to some of the marked features concerning the school. It is located in Boston, where the laws are made and practiced, where the great free libraries of the city and State are; also, the Social Law Library, Law offices, etc. Instruction will be given by a Faculty the most eminent in the profession, not only by lectures, but recitations, examinations, and conversations; also, exercises in drafting legal papers of all kinds. The tuition is merely nominal, \$50 per year. Such a combination of facilities and opportunities we think we are warranted in saying was never before open to students. We verily believe the opening of this school will mark a new epoch in the history of the Massachusetts Bar.

NEWS ITEMS OF THE WEEK.

The Congress of Old Catholics has convened at Cologne.

One thousand persons are dying daily of the cholera in Bokara.

Three more Paris communists were executed last week.

Charles XV., King of Sweden, died on Wednesday evening, 18th inst.

The will of the late Bishop Eastburn devises all his property ultimately to public institutions.

Edmund About who was arrested in Strasbourg, by the German authorities, for seditious and violent attacks on the Government, has been released.

The American gentlemen connected with the Geneva arbitration have united in a letter of thanks for the attentions shown them by the local authorities.

A letter has been received at Bombay, from Dr. Livingstone, dated July 2, 1872. He was still at Unyanyembe, well, and waiting the arrival of Stanley's second expedition.

The Gold Ring, of New York, have been practicing their corner games again, and great excitement has existed in Wall Street and other gambling dens. Gold went up to 115.

Charles Sumner arrived at Liverpool on the 14th, and when he learned of his nomination for governor of Massachusetts by the liberals and democrats, he announced that he should positively decline.

King Amadeus, in his speech at the opening of the Spanish Cortes, said that he would send to Cuba all the additional troops necessary to bring the rebellion to a close. The ministerial majority have resolved to support Riviero for president of the Cortes, and Figuerola for president of the senate.

There are reports of the discovery of a defalcation in the sub-treasury at New York. The deficiency is said to be in the accounts of James J. Johnson, who had charge of the stamp department, and the sum is variously stated at from \$100,000 to \$170,000.

The London journals rejoice over the decision of the Alabama claims controversy, and express the hope that the foundation has been laid for a permanent good understanding between the two nations, now that all the necessary reparation has been made to America.

A young villain by the name of Pomeroy, has been arrested in Boston, for torturing and lacerating small boys at various times, in the vicinity of the city. His method was to strip his victims, tie them down and gag them; then pierce their skin with pins, flog them, and maltreat them till they became insensible, and leave them. It is the most remarkable case we have ever heard of.

ONE MILE AND A QUARTER ABOVE BOSTON.

That looks a little boastful. It is hard to get ahead of, or above Boston. In the matter of elevation I have done it. In the matter of temperature, Boston is above me. The thermometer stood this A. M. at 26 deg. The wind blew sixty miles an hour. The snow and hail were three inches deep. Your scorched people may be glad to know where such temperature may be found, and how to get there.

Take the Eastern Railroad for North Conway, and thence to the top of Mount Washington, and you find it. The Glen is twenty-four miles from North Conway. From the Glen to the top of Mount Washington is three miles in a straight line. A fine carriage-road has been constructed, that winds about for eight miles, rising one foot in eight. That road cost \$60,000, and pays three per cent. on its capital stock. It takes nearly four hours, and quite five dollars to ride up. To walk takes the same time, and much muscle. The heavens had been filled with sailing islands of pure white clouds all day when I commenced the ascent. The top of the mountain had not been clear of mist for more than two days, but we hoped against hope, and pushed on. For the first four miles the view was glorious. The picture widened at every step. The dark shadows hurried over a brilliant landscape. Dark forests, green meadows, sparkling waters, flying shadows, terrible precipices, inaccessible heights, and a canopy of driven mist through which the setting sun threw a gorgeous double rainbow that spanned the whole east, were elements that combined in grandeur. It was no puny picture of dull colors, set on a narrow wall, in a tinsel frame, soon to be forgotten, but one of living colors, like those around the throne, full of mighty motion, and one that will live in memory long as life. We could see where the fierce gale struck the cold mountain head, had its moisture condensed into mist, and came pouring over the crest, and down the opposite side in Niagara of cloud. Then the warmer air of the lower regions absorbed the moisture, and the surging torrent vanished mid air. That was a real Stabach of more than one thousand feet plunge, or a two foot stream. It poured out of the skies, and spread over a score of miles. Of course the mountain could be veiled as long as winds could blow. And we found that winds could blow.

We rolled up the curtains and top of the wagon, and began to scud under bare poles. We lashed our hats to windward with strong cords, and shivered in the wind. It did seem that it would take us up like a little thing, and hurl us over the cliffs.

We entered into a cloud at the sixth mile. And after an hour in the mist, we came to the top. We were cordially welcomed by a company, some of whom had waited three days, at six dollars a day, for a glimpse of the lower world. Mi-ery loves company. Before 9 o'clock we were engaged in a lively game of snowball in the house. Every man and woman took all their traps of coats, shawls, etc., with them to bed, for the cold was fearful, and it was driven at us by such a gale as seldom blows below. The rooms are 7 by 9. The roof slopes within too feet of the floor, and of the opposite wall. Space rather limited when occupied by two. Still there is no trouble about ventilation. You cannot raise a window for the two panes that admit light, are set as a skylight in the roof. But that force of wind will go through pine boards almost as easily as through muslin.

About two o'clock the whole company was awakened by the falling of masses of ice on the roof from the gables to the chimneys. This had accumulated to a diameter of six inches and the wind shook it down on the roof. Some thought it thunder. It seemed as if every deposit would come through. It did break one skylight, and tumbled into the room. Timid women screamed; frightened men got up, tramped round the house, and it was near daylight before quiet was restored.

"The long dark night at length wore wearily away,
Mid crashing ice and howling blast,
We hailed the dawn of day."

And we howled when it bailed its crashing ice on us. No visible sunrise for us that day. Our telegraph wires were three inches in diameter, except where broken down. We were utterly cut off from the rest of the world. Whether there was any rest beside our four or five rods we could not tell. Perhaps the delayed comet had sundered, and hurled us into a frozen limbo.

The beautiful frost work covered all the surface. In favorable localities it formed in separate masses like a fan, at the base an inch or two square; then spreading in most delicate crystals, one mass overlying another like feathers. It grew toward the wind, and the furious blast driving each particle of frozen mist at twice the velocity of a locomotive to its place on the mass already formed, did not prevent its taking its place in the most delicate crystallizations, and in such forms of

beauty as seem inconsistent with such force. The sharp pricking hail soon drove us from a contemplation of its beauties to a contemplation of the beauties and utilities of great roaring fires, where we rubbed our chilled fingers, held them in our hair, and felt them ache after the old time manner of school boys in winter-time.

Hereafter, when the sun scorches, and the fevered blood gets as "high as ninety," I shall remember with refreshment, that it is only a mile up to freezing. And a sense of that canopy of comfort will temper the temporary and narrow oven in which I bake. H. W. W.

The Christian World.

MISSION FIELD.

"All the earth shall be filled with the glory of the Lord." — NUM. xiv. 21.

INDIA. — Cheering news reach us of the progress of the Gospel in India. The different churches operating there through their missionary organizations, have great reason for encouragement and rejoicing. The *Missionary Chronicle* gives an account of the conversion and baptism of a Hindu gentleman of note, well-known and highly respected at Bhowanipore. Twenty-five years ago he was a student in the London Missionary Institution at that place, and as such he had very attentively read the Bible, and the evidences of Christianity.

"He became fully convinced of the Divine origin of Gospel, and felt persuaded that Christ was alone the Saviour of sinful men. But his faith was merely intellectual until lately, when God spoke to his heart by taking away from him his eldest son, a bright and intelligent youth of fifteen. The sudden and terrible affliction led him to recommence the study of his long-neglected Bible, and Bunyan's 'Pilgrim's Progress'; new light dawned upon his soul; he felt the weight of his sins as he had never done before; and finally resolved upon avowing his faith in Christ as the only One who could give him deliverance and peace. This decision led to his entering into the 'glorious liberty of the sons of God.'"

"We learn from the *Missionary Herald* that 'year by year a number of converts from Buddhism are added to the churches of Ceylon, and the labors of the missionaries and their helpers are extended to new places. Many hundreds of heathen hear the Gospel in places of which no mention is made in the reports, and not without gratifying proofs that the Spirit of God is present with His servants. Like a vine-dresser working in a fruitful vineyard, says one of the native brethren, 'do they joyfully and hopefully proceed with their work.' 'What made you give up Buddhism?' was the question put by four priests at the Gaile Temple, to a recent convert. 'A few years ago,' was the reply, 'I felt that I was a sinner, and sought salvation in Buddhism; but did not succeed. I sought it in Christianity, and there I found it to my satisfaction, and surrendered my heart to Jesus Christ, and am now enjoying the peace of God which passeth all understanding.'"

Such results of the faithful missionary labors in India should lead the Church to more earnest efforts to convert that people to Christ. The Presbyterians have a most prosperous mission at Lodiana, India. The following statistics will give a full view of the mission:—

Number of stations and sub-stations.....	15
" of foreign-ordained missionaries.....	15
" of other European agents.....	6
" of native-ordained ministers.....	8
" of other native Christian agents.....	73
" of heathen boys at school.....	4,015
" of Christian teachers for these schools.....	43
" of heathen girls at school.....	207
" of Christian teachers for these schools.....	8
" of native Christian community.....	700
" of communicants in the Church.....	280
" of native pastors.....	4
" of converts baptized during the year.....	25
Amount of contributions from native Christians.....	\$244 00
" of native population in territory of mission.....	6,289,712

The Lodiana Mission is one of the earliest established in India by the American churches. One of its members, Rev. Dr. Newton, has been connected with the mission for thirty-seven years; another member, Rev. Dr. Morrison, for thirty-four years. Both of these venerable missionaries are still doing effective work. The territory occupied by the mission, stretching southward from the Himalayas, covers one of the fairest portions of India.

PAPAL EUROPE. — The progress of Protestantism in Papal Europe is wonderful. The Catholics are alarmed, and make great opposition, but the truth is mighty, and prevails. The following account of a discussion which recently took place in Agira, Sicily, will be read with much interest:—

"Invited by some of the inhabitants, the minister of Messina visited Agira, another town in Sicily where as yet there is no settled church. The priests were filled with consternation, and not feeling themselves equal to the occasion, they called to their aid one of their 'great guns' Father G. of B. in order to crush the 'heresy.' A discussion as in the days of Luther and Eck, took place in the palace of the Baron di Cuticchi. Two chairmen, two secretaries, four quansors to maintain order, directed the course of the debate. Two hundred persons were present as witnesses, 100 ranged on the evangelist's side, and 100 on the priest's. The discus-

sion lasted five and a half hours, and the Gospel prevailed, producing an extraordinary sensation throughout the whole town. In proof of this let the following fact suffice, which will give at the same time an idea of the ardent, impulsive nature of these islanders. One of the common people, coming out from the discussion, kissed the ground, exclaiming aloud: 'These loathsome fellows (the priests) remain, and that holy man, who preaches the true Gospel to us, is going away! Such was the enthusiasm, that Signor Malau (the evangelist) was almost suffocated by embraces.'"

GENERAL INTELLIGENCE.

MISCELLANEOUS.

CHRISTIANITY IN INDIA. — The Lucknow *Witness* gives the following interesting view of the progress of Christianity in India:—

"From statistics recently collected and published by Baboo T. C. Mitter, of Hoogly, it appears that the number of native Christian communicants in North India has more than doubled since the publication of Dr. Mullins' statistics in 1861. We had expected a large increase, but must confess that this gratifying exhibit is a surprise to us. The total number of communicants reported is 13,980, with a Christian community of no less than 48,591 souls. The number of Protestant native Christians in India, Burmah, and Ceylon, is estimated at 300,000. Thus the work goes forward. We firmly believe that the next decade will witness a more vigorous growth of the native Church than even the most sanguine anticipate. The conversion of India is no longer a dark problem. Let us have unswerving faith, work patiently, pray earnestly, and expect success; and a great work will assuredly be done."

In a recent address, Father Gavazzi said:—"There were now harmoniously at work in Italy three principal denominations, namely, the Free Christian Church of Italy, which was the largest of all; the Waldenian Church, and the Wesleyan Church. They had altogether 100 evangelical congregations, with an average of about 10,000 communicants, and an average of 30,000 constant hearers."

The Board of Education at Hunter's Point, has ordered the Bible to be read in the public schools every morning children whose parents object to the Bible, to be allowed to remain from school until after the reading.

The Boston Young Men's Christian Association announce a course of five Lectures, in Tremont Temple, by James Anthony Froude, the English historian, commencing November 7.

Our Social Meeting.

A brother has an idea in regard to the —
NAMES OF CHURCH EDIFICES.

It is a custom in the Methodist Episcopal Church when new parishes are organized, to name the church edifice to be erected, after the street upon which it is to be located. While there is no serious objection to this custom, do you not think that a Biblical, or commemorative one, is much more appropriate and pleasing? I mean a name that would associate with the organization directly, the blessed Founder of the Christian Church, or some one of His disciples. When we consecrate a church to the Holy Trinity, it is presumed that everything of a secular nature is disconnected with it. The impropriety, then, of assigning a secular name to a sanctuary which by consecration we give to God and holy rites, is, I think, quite apparent. I submit whether such names as Methodist Episcopal Church of our Saviour, Methodist Episcopal Church of the Redeemer, Methodist Episcopal Church of the Atonement, Christ Methodist Episcopal Church, Calvary Methodist Episcopal Church, St. James Methodist Episcopal Church, are not much more pleasing and appropriate than Walnut Street, Common Street, or Forty-eighth Street Church, as are generally used? Our people select such names without giving much thought to the matter; and it only requires that their attention should be called to the inappropriateness of such names, to secure the adoption of Biblical ones.

What are the views of the editor? [Very much in accordance with our correspondent.]

A brother who calls himself "A Common Laborer," labors with this:—

"Anything to beat the Bible." This seems to be the object now. I take more papers than I can read; but I am scolded and deemed stingy if I do not take more. Our library has the best of books in it, unread by my family, and so has our Sunday-school library; yet we are often called on to buy more. We cannot digest more than one able essay on Sunday, of an hour's length, yet some unthinking religionists want no social meetings or Bible teachings done on Sunday.

It seems to me some Protestants are as industrious as the Catholics, to give a fellow no time or chance to carefully read and study the Bible on Sunday, or any other day. Not much wonder some are taking to wander about on that day, when it is two dry essays on Sunday, or nothing. When will "the children of the light" act more wisely, and have some more varied exercises, and not try to make that day tedious, when all else goes like a race-horse now-a-days? "Let not your good be evil spoken of."

It is said to be very hard work to preach so much as

as some ministers have to. Now it is hard work to be a good hearer all day I know, for I get very tired trying to sit still that day, more than I do all the other days at work, somehow. And yet it pains my heart to see so many pleasure-teams going by my house on Sunday, and the number increases, greatly every season. It seems to me the exercises of some churches on God's holy day are about as unattractive as they can well be made; and I want to suggest a serious consideration to them, if something cannot be done to make the public more interested in the worship of God, part of the day at least, and also in the study of the Word, some part also. It is certainly a fact, that the public are losing interest in holy things on God's holy day; and fearful indeed is the tendency. Now I cannot go to a social meeting at all, unless I go nights when I am all tired out.

If it be the case that some ministers cannot free their minds without spinning a long yarn, nor feel they had done their duty unless they preach twice or three times a day, then why not give them a new congregation part of said day, in our little contiguous chapels? That will give some opportunity in the other place for laymen to do enough to keep away sleepiness.

Brother Culver, of Bristol, N. H., should have been heard before:—

FAINT YET PURSUING.

If for your next issue of the HERALD, you have enough type of capital "I" to spare for my use, please allow me to say a few things about myself, which will oblige me to use, though reluctantly, some of them.

I saw, in your last number, reference made to my occupancy of the pulpit, Aug. 11, in this place. It occurred on this wise: Our beloved pastor was called to go out of town to attend a funeral for that Sabbath, and wished me, if able, to occupy his pulpit. I had never sat in that place (the house being a new one), I could not stand on my feet—must be carried to and from the desk in a chair, and perform all the services sitting. Nevertheless, I complied with the request, and performed all service without harm or special embarrassment. At that time I had heard no sermon for more than twelve months. Of course, I am, physically, much improved. Last Sabbath I attended church in the P. M., and heard, for the first time, in the thirteen past months, the preached Gospel. This closing week has been one of interest in our village. The New Hampshire Congregationalist Association held their annual session here, which is said to have been one of special interest to the people who attended. I was able to be taken to it, for two hours on Wednesday, and an hour and a half on Thursday. By request of the regularly appointed delegate, Rev. G. W. Norris, he being out of town, I took his place and presented the fraternal greetings of the N. H. Conference of the Methodist Episcopal Church to that body, of course sitting in my chair (not belonging now to the standing order), and though in that awkward position, had a pleasant season with, and many hearty greetings from them.

I happened to be there when the subject of sustaining the Gospel in feeble churches in rural towns and places without the established means of grace was discussed. I noticed several things of interest to me. Among them were, whatever reference was made by any speaker to any other denomination, the Methodists only were referred to, and invariably with commendation for their timely, persistent, and systematic efforts to extend and sustain the Gospel in such places, in the State and in the country.

One speaker referred to the fact, that while they, the Congregationalists, built only three churches per week, the Methodists built two and a half each week-day on an average. This took some by surprise, as appearances and remarks plainly showed. I also noticed that they complained of a lack of funds to carry on their work, equal to and even above any complaints I have recently heard from our people, for lack of funds for the same causes. Even they gave the Methodists the credit of outdoing them in our efforts in this line of Church benevolence. I felt that they gave us more credit than was our due. I became more than ever impressed with the feeling, that Methodism is having a stimulating and moulding influence upon Congregationalism in the State and in the country. May God bless them, and all the evangelical churches, and make them a great power for good in all the land!

I am slowly gaining strength, and hope yet to stand on my feet again; but cheerfully and patiently wait the will of Him "who doeth all things well."

The Farm and Garden.

WORK FOR THE SEASON.—Cabbage, Cauliflowers.—Hoe the late planted, and look out for slugs and worms. Sow seed in warm, moist, rich, highly-prepared soil, for transplanting under cold frames for wintering.

Celery.—Earth up the advancing crops once a fortnight, using great precaution not to do it when wet from rain or dew, or admit any dirt into the centre, or cover the heart, all of which tends to rot, rust, or otherwise injure it.

Cucumbers.—Save seed, by cutting the ripe ones in two lengthwise, scraping out the centre into a dish, and wash out till clean, in water; spread and dry in the sun. Go over the vines and carefully cut, with half an inch of stem, all of suitable size for pickling; lay them down in any suitable sweet tub or barrel, with plenty of coarse salt,—use the salt freely,—and they will make their own brine; but you must see to it that they are kept under the brine, when once made, by using a follower with weight on it. When you wish to change them to vinegar, next winter, take a sufficient quantity and put them into a brass kettle,—yes, brass!—you need not

fear its hurting you, if the kettle is clean to begin with, as no one ever yet was injured thereby.—Fill the kettle with cold water, and let it stand two or three days, changing the water twice or more daily; then set the kettle over a fire and bring to a scald; pour off the water and add cold; let it stand an hour or two, and repeat the scalding process, changing to cold water to stand twenty-four hours or so, when they are to be put in the pickle-tub and scalding hot cider vinegar, spiced to taste, poured over them, and immediately covered close. There is more danger to the eater, from using bad vinegar, than anything to be feared from the brass.

STEAM PLOUGHING.—It is a singular fact, that with all the practical progressive ingenuity to which as a nation we are justly entitled, we are behind all Europe, and even behind old Egypt, in availing ourselves of the very important advantages of steam ploughing. In the cultivation of large tracts of land steam ploughing is undoubtedly more efficient, as well as more economical, than the present system. Our English cousins fully appreciate this. There are in England several different establishments employing over twelve hundred men each in the manufacture of steam ploughs. The plan found to work best in Great Britain, is to have organized companies who hire out their steam machines and do the work by contract, and it is said that more than five hundred steam ploughs are thus held for hire. The success of the experiment is proved by its working on a tract of five hundred acres near London. So poor was this land deemed that it would not bring a rent of three dollars per acre, but after being ploughed by steam it brought a clear profit of \$18,000 on grain crops. Scotland also finds no difficulty in making steam ploughing "pay." In Germany the same mechanical force meets with general approval, while further in the East the Pacha of Egypt employs four hundred of these ploughs.

In those countries the lands are old, and thoroughly freed from all obstructions, which may account for the more extensive use of steam ploughs. Then, again, the land being held in immense estates, the proprietors are able to purchase and use them with great economy, when their expensiveness would preclude small landowners from the possibility of availing themselves of their advantages.

But our western prairies are naturally level and free from obstructions, and there seems to be no existing reason for their not being ploughed by steam other than the reason which causes the Turk of Asia Minor and the Greaser of Mexico to-day to use a wooden plough instead of an iron one—to wit, thriftless ignorance. The use of the steam plough is no longer an experiment, as the above English statistics prove. It but remains, therefore, for our western farmers to club together and purchase them, using them first for themselves, and then doing their neighbors' ploughing by contract, making money by the operation. If the members of a new colony, for instance, would combine and purchase one of these ploughs, it will do more ploughing in a single day than all the men together, leaving the laborer free to perfect all the other details necessary to establishing themselves; or private individuals might purchase them and plough by contract, as is now done in many instances, with reapers and mowers, and almost universally with threshing machines.—*The Free Lance.*

It is estimated that an area of 8,500,000 acres has this year been planted in cotton. This is more than last year, and at the same time there is every indication of a season as favorable as any before or since the war. The accounts from the Government Agricultural Department and from private sources all combine to place the present status of the crop in the most favorable light. It is now comparatively beyond danger, unless persistent wet weather should occur so as to prevent the formation of bolls, or cause their dropping off, or afterwards the generation of the boll worm. In view of these facts, it is safe to assume that at least 4,000,000 bales of cotton will be raised, picked, and marketed during the coming cotton year.

FEEDING THE COW.

BY MRS. RICHARD GRANT WHITE.

Slowly along the shaded lane,
Cropping the grass from side to side,
Here comes the pretty brindle cow,
Home, at eventide.

She stops at the garden gate and calls—
"O run little boy! and bring to me
Some of those apples round and ripe,
I see lying under the tree."

Little golden head his apron fills
With the ruddy apples, juicy and sweet,
Brindle loves to take with her long rough tongue
From his dimpled hand and eat.

Tindoe he stands with eager face,
Holding his bulging apron tight,
As she gently takes the apple he gives,
He laughs with fresh delight.

And now she has eaten the very last,
And "just one more" and "one little one more;"
Then he waits and watches her as she walks
Through the open barn-yard door.

It was years ago—yet I often see,
When the summer's day is nearly done,
My baby boy feeding the pretty cow
In the light of the setting sun.

Obituaries.

Died, in Lewiston, Me., June 19, 1872, of consumption, CHARLES L. OLLIVER, aged 52 years.
Brother Olliver was born in Bethel, Me., Dec. 27, 1819. He experienced religion when about 19 years of age, and joined the Methodist Episcopal Church, of which he remained an

active and efficient member until the time of his decease. He removed to Lewiston about twenty-eight years ago, and was one of the first band of Methodists who, in 1843, were organized into the first class that was formed in this city. He has been with the Church here in all its struggles, proving his love for it by cheerfully sharing its burdens; and by a generous bestowal of his means, his prayers, and his labors, has contributed in no small degree to its success. As a superintendent of the Sunday-school and class-leader, he was an example of faithfulness.

Our brother was a believer in Jesus. His faith was strong, marked, and clear, and of that character that is fruitful of comfort to the heart of its possessor. His strong faith in Christ, and reliance upon His promises, gave to his life a beauty and sweetness rarely exhibited. It sustained him in all the years of his wasting sickness, and filled his heart with a calm peace and a glorious hope. His sick room was a place of blessing to all who entered it. A holy influence emanated from him, which none could approach him without feeling. In his diary we find this entry, written but a few weeks before his death, which shows his spirit, and trust in Christ:—

"Quit work May 18, 1869, almost three years ago, and yet have been able to walk out on the street most of the time, and attend church on the Sabbath in pleasant weather nearly all the time up to February 24, 1872. Attended church the last time at Park Street, February 13. I feel that my heavenly Father is dropping me down gently, very gently."

And then, after penning a prayer that Jesus would be with him down to the last, and cross the river with him hand in hand, he closes with this petition: "Grant this one more prayer to me." And it was granted. Like the ebbing of the tide on a calm summer's evening, his life went out, and he sank to rest in Jesus.
C. J. CLARK.

DAVID FRYE died in Grantham, N. H., July 31, 1872, in the 74th year of his age.

Brother Frye professed faith in Christ in early life, and through a series of years down to old age, adorned his profession with a well-ordered life and a godly conversation. His zeal for God's cause made him an honor to the Church—the Methodist Episcopal—of which he became a member at the time of his conversion, and in whose fellowship and communion he died. Being blessed with uniform good health to within a year of his death, he was enabled to perform an amount of work which but few of his co-laborers in the Zion of God were able to accomplish. The responsibilities of his official positions among his brethren—that of steward and leader—were filled in a manner creditable to himself, and profitable to the interests of the Church. He was a warm friend and supporter of Sunday-schools. Wherever the cause of God demanded the presence and aid of his friends, spiritually or financially, Brother Frye was to be found, shunning no cross, shirking no responsibility.

His departure was sudden, and somewhat unexpected. On the morning of his death he arose in usual good health, and had planned a visit to a neighboring town; when by one standing near a change was seen to come over him, and ere the family could be summoned, the spirit had fled. A wakeful, stirring Christian in our community has left us, we are confident, for a holier and happier clime. We greatly miss him; but what is our loss is his gain. So we sorrow not as those who have no hope.
W. H. EASTMAN.

Fell asleep in Jesus, in the city of Hudson, Wis., Aug. 26, 1872, FANNY P. DARLING, aged 71 years and 9 months.

Sister Darling at the early age of 12 years gave her heart to the Saviour, and joined the Freewill Baptist Church in Wheelock, Vt. In 1826 she was married to Edward N. Darling, of the same church, who still survives to mourn his loss. They moved to Albany, Vt., where they both united with the Methodist Episcopal Church in 1829. They moved to Dorchester, Mass., in 1831, and to Wisconsin in 1862.

Mother Darling became very much attached to the doctrines and usages of the Church of her choice, and ever labored to promote the interest of Zion. She has been an efficient teacher in the Sunday-school, and her place in the class and prayer-meeting was never vacant when it was possible for her to be there. Her prayers and experience were always interesting and profitable to those that heard them. She lived by faith, and enjoyed sweet communion with her Saviour, always manifesting the spirit of her blessed Master. In whatever circle she moved, it was clearly evident to both saint and sinner that she had been with Jesus. Her hands were ever ready to minister to the needy, and her heart was full of sympathy for the afflicted. She always took great interest in the welfare of her pastor, and the weary itinerant never failed to find a cordial welcome at her home, and a refreshing from her rich experience in the things of God.

As a wife, few equaled her. As a mother, her children rise up and call her blessed, and her husband praiseth her. She died as she had lived, in great peace. The call was sudden, but the messenger found her ready. She had been waiting upon a sick son, and in her anxiety did not realize her physical weakness. She came home on Thursday night sick, and on Saturday evening, at 10 o'clock, she sank peacefully to rest. Just before she passed away she told her husband and children that she was trusting in Jesus, and exhorted them to be faithful. Her last expression was, "White robes! white robes!"
Hudson, Aug. 26, 1872.
WM. EGBERT.

Died, in Lewiston, Me., Sept. 5, in Christian triumph, JAMES, the only child of Rev. H. B. and E. J. Abbot, aged 13 years.

He was a member of our Church on probation. We drink a bitter cup. Will the dear brethren give us the comfort that may flow from their prayers?
H. B. ABBOT.
Lewiston, Main Street, Sept. 22, 1872.

THOMAS BUTMAN died in great peace, July 5, aged 66 years. Brother Butman has been for many years a faithful and consistent Christian. His loss is deeply felt by the Church and community, as well as by his afflicted wife and children. His death was glorious. Grace triumphed over extreme suffering for many weeks; then Jesus took him home, where the inhabitants shall never say, "I am sick."
Readfield, Sept. 10, 1872.
J. F. HUTCHINS.

LUCY UNDERWOOD, wife of Samuel L. Underwood, died very suddenly in Orange, Mass., July 17, 1872, aged 52 years. Many years ago Sister Underwood embraced religion, and united with the Congregationalist Church in Hardwick. Two years ago she transferred her relation to the Methodist Church, Athol Depot. Her life was consistent, and her death, though sudden, was triumphant.
Athol Depot.
JOHN PETERSON.

TRISTRAM COLLINS died in Seabrook, N. H., July 21, 1872, aged 54 years and 2 months. His physical suffering was extremely severe during his last sickness, yet his heart was stayed upon God, and he felt the everlasting arm of the Almighty about him. He gave evidence that his death was one of triumph in sweet peace through Christ, who opened the way of life and salvation.
J. F. M.

Died, in Mt. Vernon, Me., CLARA E., only daughter of Lewis D. and Eliza A. French, aged 11 years. Little Clara had a sweet spirit, and maturity of mind beyond many of her years. She loved the Sunday-school, of which she was a member, and during her days of pain would often speak of her teacher and classmates. She gave her heart to Jesus when upon the sick bed, and was called a bud of hope on earth, destined to bloom in heaven.
J. E. MASTERMAN.

HERALD CALENDAR.

Quarterly Meeting New England Education Society, Wesleyan Association Building, Dedication at Spencer, Mass.	Sept. 26
Boston University: School of Theology opens	Sept. 26
" " College of Music opens	Sept. 26
" " School of Law opens	Oct. 2
Gardiner District Ministerial Association, at Bridgton, Me.	Oct. 7-9
Dover District Preachers' Meeting, at Haverhill.	Oct. 9, 10
Portland District Ministers' Association, at Cape Elizabeth Ferry.	Oct. 9-11
Cook Ministerial Association, at Colebrook.	Oct. 14-16
Pemigewasset Valley Ministerial Association, at Orlington Centre.	Oct. 15, 16
Providence District Ministerial Association, at Phenix.	Oct. 16-18
Norwich District Ministerial Association, at Williamstown (for programme, see HERALD of July 16).	Oct. 28-30
Winnepesaukee and Merrimack Valley Ministerial Association, at Laconia.	Oct. 22-24
New Bedford District Preachers' Meeting and S. S. Convention, at Middleboro'.	Oct. 28-30

POST-OFFICE ADDRESS.

Rev. E. A. Helmershausen, Thomaston, Me.

The Secular World.

LATEST NEWS.

The morning papers, as we go to press, announce the death of Senator Garrett Davis, of Kentucky. This event is not unexpected, as he was dangerously ill during a large part of the last session of Congress. He has been officially connected with the State or Federal government since 1833. His honesty and solid ability have never been questioned. He was a wearisome speaker, and an impracticable politician, hindering, as far as he had influence, his State from seceding during the rebellion, at the same time, throwing obstacles in the way of the several Governments, in subduing the rebels and in bringing back the conquered States into harmony with the new conditions of things after the work was over. He was 71 years of age.

Prince Oscar, brother of the late King Charles, has succeeded to the throne of Sweden.

The anniversary of the occupation of Rome by Italian troops, was celebrated in that city on the 21st inst.

A premature explosion at the west end of Hoosac Tunnel, on the 21st inst., instantly killed Peter Stone, an old Canadian, and severely injured John Smith, and slightly two other workmen.

STILL AHEAD.—All may not be aware that in Chromo-Lithography the art has taken deepest root on American soil. Among all the artists none have exhibited better taste, or more enterprise than Messrs. L. Prang & Co., in this city. They are constantly giving to the public the finest specimens of the art. Few can afford to own paintings produced by the old masters, yet in chromos, such exact copies are given in coloring and expression, that even a practiced eye can hardly tell the difference. They have just published "Reminiscences of an old man," after A. B. Durand, N. A., one of our finest landscape painters, which is the largest chromo they have ever issued, and for delicacy of finish and intrinsic merit has not been excelled. It unfolds interesting scenes in the journey of life. First that meets your eye is a meadow, upon which is a group of children playing, then a grove in which is a couple of lovers, farmers taking care of their harvests, while on the left in the shadow of a large oak, is an old man with white locks, meditating upon the suggestive scene before him so well calculated to call up the "Reminiscences" of the past.

We advise all to inquire after Prang's Chromos, and they will be sure to get the best that artists have yet produced.

We take pleasure in calling attention to the advertisement of Paine's new furniture manufactory, on Canal and Friend Streets. Such elegant furniture and spacious rooms almost incline us to be dissatisfied with the contracted dimensions

of an office. Call and see the establishment; if you have no money to purchase, you will feel well paid for your trouble; and if you have, you can spend it to the best advantage.

Geo. N. Noyes & Co., so well known to the public generally, and to the Methodists in particular, has taken rooms, 151 Washington Street, where he has opened a very choice stock of Foreign and American Woolens. Having in his employ one of the best cutters, he is prepared to manufacture to order garments of all kinds, for men and boys, on the most reasonable terms. Give him a call.

R. V. Pierce, M. D., of Buffalo, N. Y., will send his book on CHRONIC DISEASES free to any address. 593.

Business Notices.

TRAIN UP A CHILD.

Train up a child as he should go.
His tender mind store well with truth,
His feet the path of wisdom show;
That he may be a virtuous youth;
Teach him to venerate "old age,"
Of no one else unkindly speak.
To never let his passions rage,
And keep the peace of home to break;
And if he is in need of CLOTHES,
A suit from head to foot complete,
Let him buy them at GEORGE FENNO'S,
Corner of Beach and Washington Street.

HOMEWARD.

Thousands for weeks who've been away,
Midst pleasant country scenes to stray,
Now that the summer time is o'er,
Have homeward turned their feet once more;
The weather now becomes more cool,
The boys and girls return to school,
Where sweet employment they find
In studies to improve the mind;
The boys will soon need warmer CLOTHES,
Which they can buy at GEORGE FENNO'S,
Corner of Beach and Washington Street.

LECTURES TO LADIES.

At the earnest request of many mothers, DR. ANNA MONROE will deliver a course of three lectures in Wesleyan Hall, 36 Bromfield St., on the afternoons of October 9, 16, and 23, at three o'clock, on *Maternity*, and special subjects relating thereto.

In this course, the lecturer intends to bring before the minds of ladies many facts of practical importance to mothers and daughters, as well as to point out some of the great evils of the day, and how they may be avoided.

To defray expenses, tickets of admission have been fixed at 50 cents for the course.
Single lecture, 25 cents.

We are coming Father Horace,
Five hundred thousand strong;
We have thrown away our crutches,
In health we move along.



KENTATPTE

More than one million people, men and animals, that have been cured of Rheumatism, Swellings, Stiff-joints, and Lameness, by Centaur Liniment are joining the crowd and shouting out its praises. It effects more remarkable cures in one day than all other articles have in one year.

Children cry

—for Pitcher's Castoria. It regulates the stomach, cures wind colic and causes natural sleep. It is a substitute for castor oil.

CARPETS.—The cheapest lot in the market—100 rolls of Superfines for \$1 per yard. These carpets are superlative, 2-ply, of bright colors and modern styles, and made of pure wool—no shoddy, — the same as are sold everywhere for \$1.25 per yard. Will be cut up to suit customers for \$1.00 per yard. The invoice comprises 20 different patterns, in large and small figures. C. H. Crowell's new Carpet Hall, Marble Building, 387 Washington Street, Boston.

ENGLISH TAPESTRIES for \$1.00 per yard. This invoice comprises many desirable patterns, slightly imperfect in weaving, not inuring the appearance or durability, worth \$1.50, will be sold for \$1.00, at Crowell's new Carpet Hall, Marble Building, 387 Washington St., Boston.

FLOOR OIL CLOTHS of high enameled finish, in wide sheets and narrow widths, at manufacturers' prices, at Crowell's new Carpet Hall, Marble Building, 387 Washington Street, Boston.

2-PLY and KIDDERMINSTER CARPETS, double extra heavy qualities, at low prices, at Crowell's new Carpet Hall, 387 Washington Street, Boston.

SOLID OIL CLOTH CARPETS, for two shillings per yard, at Crowell's new Carpet Hall, 387 Washington Street, Boston.

LOW PRICED INGRAIN CARPETS, from 62 to 75 cts. at Crowell's Carpet Hall, Boston.

SOLID ENGLISH BRUSSELS for \$2 per yard, at Crowell's Carpet Hall, Boston.

I. B. SAMUELS & G. E. DICKEY, ARCHITECTS.

46 Court Street, cor. Tremont, BOSTON.

G. E. DICKEY and I. B. SAMUELS, Manchester, N. H.

PERKINS & HOUSES, Safety Kerosene Lamps, WHITNEY & TAPPAN, 16 Winter St., Agents for manufacturers.

BAKER'S ELEGANT PAT. BOLSTER SPRING BED BOTTOM. Sent to Clergymen on receipt of \$5. (See cut opposite.) "Equals any I ever used."—*Methodist*. "Unsurpassed at any price."—*N. Y. Times*. Address Rev. HENRY BAKER, 228 7th Avenue, N. Y.

Great Sport.—Killing a big cramp with a little dose of Williams' Jamaica Ginger.

Adamson's Balsam cures Asthma, Coughs, Colds, Lung Complaints. Price 25 and 75 cents.

Commercial.

WHOLESALE PRICES.

September 21, 1872.

BOSTON MARKET.
GOLD.—112 @ 113.
FLOUR.—Superfine, 5.25 @ 5.50; extra, 5.75 @ 5.90; Michigan, 5.00 @ 5.20; St. Louis, 5.00 @ 5.10; Southern Flour, 5.75 @ 12.00.
CORN.—Western Yellow, 70 @ 71 cents; Western Mixed, 68 @ 69c. bushel.
OATS.—47 @ 60c. bushel.
RYE.—55 @ 90c. per bushel.
SHORTS.—20.50 @ 21.00 per ton.
FINE FEED.—\$22.00 @ 24.00.
SEED.—Timothy, Herd's Grass, 55.50 @ 57.75; Red Top, 54.25 @ 4.62 per sack; R. I. Bent, 52.00 @ 5.50 bushel; Clover, 11 @ 12c. per lb.
BUTTER.—25 @ 30c.
CHEESE.—Factory, 13 1/2 @ 14c; Dairy, 10 @ 12 1/2c.
EGGS.—24 @ 26 cents per doz.
HAY.—Eastern pressed 20.00 @ 25.00 per ton.
POTATOES.—\$2.00 @ 2.25 per bbl.
SWEET POTATOES.—\$4.00 @ 5.00 per barrel.
DRIED APPLES.—0 @ 10 cents @ 1.
PORK.—\$18.00 @ 19.00; Lard, 9 1/2 @ 9 3/4c; Hams 11c.
BEANS.—Extra Pea, 41.25 @ 41.75; medium, 32.25 @ 0.00 bush; common, 30.00 @ 0.00.
LEMONS.—\$5.50 @ 7.00 per box.
ORANGES.—\$10.00 @ 11.00 box.
APPLES.—\$1.50 @ 2.50 @ bbl.
BEETS.—30c. @ bushel.
ONIONS.—\$2.50 @ 0.00 @ bbl.
ONIONS.—10 @ 60 cents @ bushels.
POULTRY.—25 @ 35c. @ b.
CARROTS.—\$1.00 @ 1.35 @ bushel.
TURNIPS.—\$1.25 @ 0.00 @ bushel.
CABBAGE.—\$13.00 @ 15.00 @ hundred.
NATIVE TOMATOES.—\$1.50 @ bushel.
PEACHES.—\$1.00 @ 3.00 @ crate.
MALLOW SQUASH.—\$1.50 @ 1.75 @ bbl.
WATERMELONS.—12 1/2 @ 20 cents each.
GREEN CORN.—\$1.25 @ bbl.
REMARKS.—Very few changes during the past week. Flour remains quite steady. Pork has advanced 50 cents. Eggs a shade higher. Sweet Potatoes arrive in larger supply; \$5.00 the barrel in the outside price.

The Markets.

BRIGHTON CATTLE MARKET.

Weekly receipt of Cattle, Sheep, and Swine.
Cattle, 2,631; Sheep and Lambs, 5,533; Swine, 13,500; number of Western Cattle, 1,911; Eastern, 9; Working Oxen, Cows and Northern Cattle, 550. Cattle left over from last week, 000.

Prices of Beef Cattle—hundred pounds live weight—Extra, \$5.00 @ 5.25; first quality, 47.25 @ 47.75; second quality, 4.25 @ 4.50; third quality, 4.50 @ 5.50; poorest grades of coarse Oxen, Bulls, etc., \$3.00 @ 3.50 @ hundred. Nearly all the Beef Cattle are sold by the pound live.

Brighton Hides—0 @ 9 1/2c. per lb.
Brighton Tallow—6 @ 6 1/2c. per lb.
Country Skins—c. @ each.
Hides—@ 3c. per lb. for country.
Tallow—@ 5 1/2c. per lb. for country.
Sheep Skins—\$1.00 @ 1.35 each.
Calf Skins—16 @ 18c. per lb.
Wool Sheep Skins—\$2.00 @ 2.25 each.
Sheared Sheep Skins—50 cts. each.
Dairy Skins—75 cts. @ \$1.00 each.
Lamb Skins—\$1.00 @ 1.25 each.

Working Oxen. There has been the lightest supply of Working Oxen in Market thus far this season there has been before for many years. Usually, at this season of the year, we have from 50 to 150 pairs in Market each week. Until Cattle came in more freely from Maine, the supply of Working Oxen in Market will be light. We quote sales at \$21.50, 180, 150, 150, 145 @ 130. Store Cattle. Nearly all the small Cattle that are in a fair condition are bought up by the butchers to slaughter, but a few being sold for Stores.
Milk Cows. Extra, 35 @ 40; ordinary, 25 @ 30; Store Cows, 15 @ 20 @ head. Prices of Milk Cows depend much upon the fancy of the purchaser. Most of the Cows offered in Market for sale are of a common grade.
Sheep and Lambs. The supply from the West was larger than for several weeks past. Western Sheep cost from 5 1/2 to 6 1/2 cents @ lb. Lambs from 8 to 9 cents @ lb. There was a large lot of Northern Sheep in Market this week, selling at prices much below those obtained one week ago.
Swine. Store Pigs—wholesale, 5 @ 5 1/2c. @ lb.; retail, 6 @ 7 cts. @ lb. Columbia Pigs—wholesale, 5 @ 10 cts.; retail, 6 @ 7 cts. @ lb. Fat Hogs—12.00 @ 13.00 @ lb. Market. Price 5 1/2 @ 6 cts. @ lb. But a few Store Pigs in Market.

REMARKS.—The trade this week for good Cattle has been better than it was one week ago. There were a number of nice lots of Extra Cattle which were taken at a commission, some of which it was estimated would cost 5 1/2 cents @ lb live weight. Nearly half of the Cattle from the West were Texas Cattle, some of them very good ones. The supply of Cattle being lighter than it was last week; there has been a better demand for common ones, although prices of the common grades were not much different from those of last week.

Money Letters Received to Sept. 14.

W. Alcorn. L. D. Bentley, A. F. Bailey, E. Barlingame. A. Cook, Z. Crowell, C. A. Cressey, G. J. Conner, J. C. Cro-mack, S. F. Cooley. A. D. Dexter, A. Drown. B. D. Eastman, J. Higgins, Z. Hathorne, E. Hall, W. Hamilton, D. C. House, M. Howard, D. H. Hanaberg, J. B. Holman. C. Jost, H. T. Jones. S. Morse, W. Montgomerie. G. W. Norris, N. Noble. W. H. Puffer. G. L. Randall. A. Sanderson, A. S. Sbartlett, F. H. Sumner. A. Woodward. N. Ingersoll.

Methodist Book Depository.

Money Letters Received from Sept. 7 to Sept. 14.
J. Q. Adams, D. Allison. S. D. Brown, S. A. Brown, Geo. F. Buckley. N. L. Dunston. C. H. Ewer. W. W. Ellis. A. K. Howard, E. L. Harvey, J. S. Hanks. J. J. Judkins. H. A. Keene, E. W. King. Geo. H. King. F. W. Merrill, W. P. Macomber. W. Paul. E. H. N. Smith, H. M. Smith. C.

H. Vinton. H. F. Wood, J. E. Walker, J. J. Wheaton, J. S. Wilson, C. J. York.
J. F. MACK, Agent, 28 Bromfield St., Boston.

Church Register.

QUARTERLY MEETINGS.

ST. ALBANS DISTRICT—THIRD QUARTER.
October.—Albany, M. Adams, 5, 6; Franklin, H. Webster, 5, 6; Hydepark, W. R. Puffer, 5, 6; Wolcott, H. B. Bennett, 5, 6; Elmire, 5, 6; Isle La Motte, D. Marvill, 12, 13; North Hero, W. H. Hyde, 12, 13; Enosburg, P. P. Ray, 12, 13; Grand Isle, 12, 13; Monticouery, O. M. Boutwell, 19, 20; Morrisstown, A. B. Truax, 19, 20; Westford, W. R. Puffer, 19, 20; Bakersfield, 19, 20; Richmond, A. Scribner, 26, 27; Eden, J. Wallace, 26, 27; Cambridge, 26, 27.
November.—Johnson and Waterville, 2, 3; Milton, W. H. Hyde, 2, 3; Underhill and West Bolton, B. Truax, 2, 3; Highgate, 9, 10; Sheldon, 16, 17; West Berkshire, 23, 24.
December.—Georgia and North Fairfax, Nov. 30, Dec. 1; December, A. L. Cooper, Nov. 30, Dec. 1; Waterville Centre, A. B. Truax, Nov. 30, Dec. 1; Fairfax, T. S. Chester, C. W. Wilder, 7, 8; Waterville, L. C. Dickinson, 7, 8; Stowe, 14, 15; Essex and Essex Junction, 21, 22; St. Albans Bay, D. F. Bragg, 28, 29; St. Albans, 28, 29.
Brethren will please secure this notice for reference. W. D. MALCOM, P. E. St. Albans, Vt., Sept. 13, 1872.

DOVER DISTRICT (N. H. Conf.)—THIRD QUARTER.
October.—Moultonville, 5, 6, A. M.; Tufonboro', 6 (Brother Crowley); East Salisbury, 9; Seabrook, 9; Upton, 12, 13, A. M.; Milton Mills, 15, P. M.; Hampton, 12, 13 (Brother Scott); North Salem, 19, 20, M.; Hampstead, 20, P. M.; Newmarket, 22; South Newmarket, 22; Salem, Pleasant Street, 26, 27, A. M.; Salem, 27, P. M.; Derry, 29; Londonderry, 30; Amesbury, 31.
November.—Candia and Auburn, 2, 3, A. M.; Chester, 3, P. M.; Haverhill, Grace Church, 8, 10, A. M.; First Church, 10, P. M.; Sandown, 15, P. M.; North Danversville, 17, P. M.; Greenland, 23, 24, A. M.; Portsmouth, 24, P. M.; Dover, 27; Great Falls, High Street, 30, Dec. 1, A. M.
December.—Main Street, 1, P. M.; Exeter, 7, 8, A. M.; Rochester, 10; East Rochester, 11; Epping, 14, 15, A. M.; Raymond, 15, P. M.; Kingston, 17; Lawrence, Haverhill Street, 21, 22, A. M.; Garden Street, 26; Methuen, 22, P. M. O. H. JASPER.

SPRINGFIELD (Vt.) DISTRICT—THIRD QUARTER.
October.—Guilford Centre, 19, 20, A. M.; Brattleboro', 21, 22, P. M.; Athens, 26, 27, A. M.; Bellows Falls, 28, 27, P. M.
November.—Putney (Bass), 1, 2; Acuteville, 3; Thetford Centre, 3, P. M.; 10, P. M.; Union Village, 13, 8, A. M., 10, P. M.; Weston, 16, eve., 17, A. M.; Landgrove, 16, P. M.; 17, P. M.; South Londonderry, 18, 19, P. M.; 27, P. M.; Boudville (Earlright), 18, eve., 17, A. M.; Proctorsville, 23, P. M., 24, A. M.; Ludlow, 23, eve., 24, P. M.; Mechanicsville (Pier), 25, P. M., 26, Woodstock, 31.
December.—Woodstock, 1, A. M.; Pomfret, 2, A. M., 1, P. M.; Wardsboro' (Gaylord), 7, 1; Wilmington (Bass), 7; Windsor, 7, 8, A. M.; Hartland, 9, A. M., 5, P. M.; West Windsor (Wilder), 9, P. M., 8; South Reading, 15, Springfield, 21, P. M., 22, P. M.; Perkinsville, 22, eve., 22, A. M.; Barnard, 28, 29. J. W. GUERNSEY, P. E. Bellows Falls, Sept. 18, 1872.

NORWICH DISTRICT—THIRD QUARTER.
October.—5, 6, Plainfield; 6, Canterbury; 8, Lebanon; 8, Hockanum; 9, Burnside; 10, Gurleyville; 12, 13, New London; 12, 13, A. M., Lynn; 13, P. M., Nanticoke; 14, Griswold; 15, Hopewell; 16, 20, A. M.; 20, P. M., Rockville; 21, S. Manchester; 22, N. Manchester; 26, 27, Windsorville; 27, eve., Wapping; 29, 29, Preachers' Meeting at Willimantic.
November.—2, 3, Eagleville, 3, eve., Baltic; 4, Montville; 5, Tolland; 6, S. Glastenbury; 7, E. Glastenbury; 8, Marlboro'; 9, 10, E. Hampton; 10, eve., Port Chester; 14, Colchester; 15, E. Haddam; 16, 17, Haddam Neck; 23, 24, Quarryville; 25, Galea Ferry; 26, Uncasville; 30 and Dec. 1, A. M., Hazardville.
December.—1, P. M., Somers; 2, S. Coventry; 3, Willimantic; 7, 8, A. M., Thompsonville; 8, P. M., Wareham Point; 9, Staffordville, 10, Stafford Spring; 11, Danielsonville; 12, Attawapung; 14, 15, Willington; 20, Norwich Town; 21, 21, A. M., East Main Street; 22, 26, Greenville; 22, eve., Sachem Street; 23, Central Church. GEO. W. BREWSTER.
Danielsonville, Sept. 9.

The Norwich District Ministerial Association will meet at Willimantic Monday evening, Oct. 28, and close Wednesday, Oct. 30.
For programme, see HERALD of July 18.
Danielsonville, Sept. 9. GEO. W. BREWSTER.

BOSTON DISTRICT—THIRD QUARTER.
September.—Walnut Street, 28, 29, A. M.; Everett, 29, P. M.; Washington Street, 29, eve.
October.—Highlandville, 1; Newton Lower Falls, 4; Winthrop Street, 5, 6, A. M.; Highland Church, 9, P. M. (In full next week.)
Auburndale, Sept. 30, 1872. W. R. CLARK.

NEW BEDFORD DISTRICT—THIRD QUARTER.
October.—Focasset, 19, 20; W. Falmouth, 20; Sandwich, 21; West Sandwich, 22; Monument, 23; Wareham, 26, 27; Marion, 27; Middleboro', 28. (In full next week.)
W. T. HARLOW.

LOST.—An aged member lost, at Hamilton Camp-meeting, one calico quilt, one white spread, two blankets, two striped bed-ticks, four pillows, with cases on them, three sheets, shopping-bag, with boots and slippers. Any one having the same, please send to Zion's HERALD office.

THE SPRINGFIELD (VT.) DISTRICT MINISTERIAL ASSOCIATION will meet at Brattleboro', on Tuesday, Oct. 22, and continue in session through the two days following.
Preaching, Tuesday evening, D. E. Miller. Wednesday evening, J. H. Gaylord.
Prayer-meetings, Wednesday and Thursday mornings, at 8 o'clock.

ESSAYS: "Is God's Pardon to a Sinner ever Revoked?" C. P. Taplin. "Can the Cultivation and Use of Tobacco be Justified on Christian Principles?" S. C. Baswell. "Did John the Baptist Belong to the Jewish or the Christian Dispensation?" H. W. Worthen. "Divine Wisdom Manifested in the Choice of Palestine as the Home of the Jews;" D. E. Miller. "Singleness of Purpose Essential to Ministerial Success;" E. H. Barton. "Popular Amusements as Affecting Religious Character;" A. M. Wheeler. "Were the Anointings of the Lord Recorded in Matt. xxvi. 7, Mark xiv. 3, and John xii. 3, the Same, or Different Transactions?" N. W. Wilder. "Did the Divine Nature Suffer in the Atonement?" L. Dodd. "Is It Justifiable for Ministers to become Members of Secret Societies?" F. T. Lovett. "Rights and Duties of Ministers to Each Other;" J. H. Gaylord. "Rights and Duties of Churches as to Ministers;" C. Dingman. "Political Rights and Duties of Ministers;" J. W. Guernsey. "Relations and Duties of Methodist Ministers to Each Other;" H. Eastman. District Conferences: "O. Pier. "Relations and Duties of Minister's Wife to a Church and Congregation;" O. D. H. Megahy. "Comparative Advantages and Disadvantages of an Itinerant and a Settled Ministry;" S. F. Cushman. "Employment of Evangelists;" N. P. Perry. "National Camp-meetings."
EXERCISES: Geo. F. Buckley, Mark x. 28, 29, 30; Luke xiii. 28, 30; Matt. xii. 27, 28, 29. Geo. H. Hastings, Matt. xii. 11, P. M.; Frost, John x. 13, 14, 15, 17, 18, Luke x. 41, 42.
In addition to the above, each preacher is requested to prepare the sketch of his last sermon.

All local preachers on the district, and brethren in the New Hampshire Conference, are invited to join with us, selecting their own subjects.
W. GUERNSEY, H. W. WORTHEN, Committee. C. P. TAPLIN, B. Hows Falls, Sept. 10, 1872.

THE WORCESTER DISTRICT PREACHERS' MEETING will hold its next session in Grace Church, Worcester, Monday, Oct. 7, commencing at 10 o'clock A. M. All preachers coming over the Worcester and North, Worcester and Nashua, Worcester and Fitchburg, and Boston, Barre and Gardner Railroads, will be furnished with free return tickets by calling on F. A. Clapp, care, Main Street, or on the subscriber, J. O. KNOWLES.

THE MAINE STATE ASSOCIATION FOR THE PROMOTION OF HOLINESS held their annual meeting, July 26, at the Richmond Camp-ground, during the session of the National Camp-meeting, and chose the following officers for the coming year: Rev. George Pratt, President; Rev. Charles Munger, Vice-President; J. B. Laplante, Secretary. For their Associated Executive Committee, Revs. D. B. Randall, D. H. Hannaberg, R. Sanderson, E. Martin, S. Allen, E. Robinson, of the Maine Conference; Revs. A. Prince, A. Church, C. E. Springer, W. T. Jewell, A. Townsend, W. L. Brown, of the East Maine Conference.

Arrangements were made to hold a State Camp-meeting on Richmond Camp-ground next year, as well as other meetings as the Committee may deem best. The Association voted to purchase a tabernacle tent, similar to the one owned by the National Association, to be used at the State Camp-meetings, and for such other holiness meetings as the Executive Committee may authorize. There was pledged on the ground from fifteen to twenty hundred dollars for the tabernacle, and a Committee was raised to solicit pledges at the other camp-meetings held in the State. The Committee to build the tabernacle was also chosen.

It was voted that all moneys pledged be paid by the first of January to Judge H. K. Baker, of Hallowell, Treasurer of the Association.

J. B. LAPLANTE, Secretary.

NEW BEDFORD DISTRICT PREACHERS' MEETING AND SUNDAY-SCHOOL CONVENTION will be held in Middleboro', commencing Monday, Oct. 28. Sermon by W. T. Worthington, Monday evening. Ministers' Meeting, Tuesday, 9 o'clock A. M. Each preacher on the district is requested to bring some original essay, sketch, or sermon, which he will be expected to read. Preachers on adjoining districts invited to attend.

General Love-feast, Tuesday evening.

SUNDAY-SCHOOL CONVENTION on Wednesday, at 9 o'clock A. M.

There will be exercises on a variety of subjects connected with Sunday-school interests. Printed programme will appear at the time.

Children's Meeting (addressed by E. Edson, J. M. Durrell, and others) Wednesday evening.

Per order, W. T. HARLOW.

WORCESTER DISTRICT SUNDAY-SCHOOL CONVENTION.—A Sunday-school Convention will be held in the Methodist Episcopal Church, at Fitchburg, for the benefit of the district of the schools in that vicinity, Wednesday, Oct. 2. Each school is earnestly requested to appoint delegates, and secure the attendance of as many persons as possible. We would urge pastors and superintendents to do all they can to make the Convention eminently successful. Entertainment may be expected. Return tickets will be given on the Nashua, Fitchburg, and Worcester, Vermont and Massachusetts, and on the Boston, Clinton and Fitchburg Railroads to Clinton.

Let us have brevity in all exercises, and a live and earnest Convention.

L. CROWELL, Committee.

F. A. CLAPP, Committee.

THE SEVENTH STATE CONVENTION OF THE Young Men's Christian Association will be held at Winthrop, Me., on Wednesday, Thursday and Friday, Oct. 2, 3, and 4.

Pastors and all Christian workers are cordially invited to attend the Convention, and confer with us in regard to our distinctive work among young men.

The Executive Committee would suggest the following topics, among others, for discussion:

"How shall we Advance the Association Work in the State?" "What is the Duty of our Associations in the Temperance Cause?" "How shall we Raise Money to Meet the Expenses of our Work?" "Should we Confine our Efforts to our Distinctive Work, the Salvation of Young Men?" "Should the Association Conduct Services at the Time of Regular Church Services?" "What can we do to Destroy the Influence of Publications of an Immoral Tendency?"

Arrangements have been made for free return tickets over the Maine Central and branches.

PROVIDENCE CONFERENCE NOTICE.—The Board of Managers, including all officers of the "Providence Conference of Preachers' Aid Society," are requested to meet at the Methodist Association Rooms in Providence, Sept. 30, at 10 o'clock A. M.

See Articles second and seventh of Constitution, in Minutes of 1872.

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Table Damasks, English Toilet

Quilts,

Scotch Diapers, Marseilles Quilts,

Crash Towelings, Domestic Quilts,

Damask Towels, Lace Tidies,

Towels for Glass, Crochet Tidies,

Turkish Towels, C'd Table Cov'rs,

Etc., Etc., Etc.

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NOTICE.—The Wilmot or Kearsarge Camp-meeting Association will meet at Canaan, N. H., Oct. 25, at 3 o'clock P. M., for the reception of their charter and the election of officers, and the transaction of any other necessary business that may come before them.

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Sep. 26, 17

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59

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